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JPRS 82934

24 February 1983

Korean Affairs Report

No. 268

KULLOJA

No. 8, August 1982

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KOREAN AFFAIRS REPORT

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Except where indicated otherwise in the table of contents the following is a complete translation of the monthly theoretical journal of the Central Committee of the Korean Workers Party published in Pyongyang.

CONTENTS

A Historic Conference That Brought About an Epoch-Making Turnaround in Improving the Standard of Living for the People.....	1
The Unique Thought of Our Party and Its Great Vitality Regarding Regional Strongholds for Socialist Rural Construction (Myong-so).....	12
Regional Economic Construction and the County Party Committee's Organizational Guidance Work (Mun Yong-chin).....	21
The Glorious Tradition of the Korean Communist Youth Movement.....	30
Three Revolutions and the Two Fortresses of Communist Construction (Ch'oe Sok-man).....	41
The History of Mankind Is a History of Struggle for the Independent Stand and Attitude of the Masses of People (Yi Sang-kol).....	50
The Guiding Principle of the Chuche Ideology Is the Basic Principle for the Successful Prosecution of Revolution and Construction (Yi Nung-hun).....	61
The Basics of Party Work Are Organizational Political Work With People (Nam Hak-su).....	71

Characteristics of the U.S. Imperialist Policy for Colonial Enslavement of South Korea (Ch'oe T'ae-chin).....	80
Independent-ization of the Whole World and the Nonaligned Movement (Son Chin-p'al).....	89

A HISTORIC CONFERENCE THAT BROUGHT ABOUT AN EPOCH-MAKING TURNAROUND IN IMPROVING THE STANDARD OF LIVING FOR THE PEOPLE

Pyongyang KULLOJA in Korean No 8 Aug 82 pp 2-8

[Text] Some 20 years have elapsed since the historic joint conference of the regional party and economic functionaries in Ch'angsong.

The great leader Comrade Kim Il-song, enunciating a unique thought concerning regional strongholds for socialist rural construction in his historic speech "Let Us Improve by Far the Standard of Living for the People, Strengthening the Role of the County and Further Developing the Local Industry and the Rural Economy" at the Ch'angsong joint conference held in August 1962, opened up a new road of turnaround in rapidly developing the economy to suit the specific regional conditions and evenly, quickly improving the standard of living for the people.

The unique thought and guidelines set forth by the great leader Comrade Kim Il-song at the Ch'angsong joint conference constitute a programmatic guiding principle which must be strictly adhered to in going forward to quickly develop all regions of the country in a balanced manner, brilliantly solve the question of the people's living standard, and energetically step up socialist, communist construction.

The correctness and great vitality of the guidelines of the party set forth at the historic Ch'angsong joint conference have been eloquently proved through practice.

By further consolidating the achievements scored in the course of carrying through the guidelines of the party set forth at the Ch'angsong joint conference and by positively generalizing the experience gained in the process, we shall bring about a new turnaround in improving the standard of living for the people.

Today our party calls upon all functionaries and party members to bring about a new turnaround in epochally improving the people's living standard in the 1980's, bringing about a fresh revolutionary upsurge in socialist construction.

All functionaries and party members, by upholding the demand of the party with all their hearts and bringing about ceaseless innovations in all branches of the people's economy, shall go forward to brilliantly embody the lofty intention

of the party to provide a more independent, creative rewarding life for our people.

(1)

The Ch'angsong joint conference was a historic conference which brought about a turning point for an epoch-making turnaround in improving the standard of living for the people by strengthening the role of the county, the regional stronghold for socialist rural construction.

Correctly solving the question of the regional unit and stronghold for socialist rural construction is one of the principled questions arising in stepping up socialist, communist construction and improving the people's living standard.

Be it the task of organizing and mobilizing the masses of people, the masters of revolution and construction, or the task of managing and operating the socialist economy and improving the standard of living for the inhabitants, it is conducted on a certain regional unit basis, and the overall development of the nation's economy, too, is achieved through the process of the economic development of each region.

The great leader Comrade Kim Il-song, setting forth a unique thought concerning the regional unit and stronghold at the Ch'angsong joint conference, enunciated the direction and method of epochally improving the people's living standard by strengthening in every way the role of the county as a regional stronghold for socialist rural construction.

The great leader Comrade Kim Il-song taught as follows:

"... the county could be regarded as an administrative guidance unit at the base level which directly guides the rural villages and workers' districts and directly brings itself close to the housekeeping of the peasants and the inhabitants of workers' districts. Such being the case, development of the rural villages and workers' districts depends in large measure on how the county organs conduct their task. And, depending on whether or not the county commendably conducts its task is greatly influenced whether or not the living standard of the workers and peasants can be improved." ("A Collection of Writings of Kim Il-song," Vol 16, pp 243-244)

In our country, the county is the most appropriate unit as a regional stronghold for stepping up socialist, communist construction and improving the standard of living for the people.

The regional unit for socialist rural construction must be appropriate in size, and within the unit there must be no great differences in natural geographic and other conditions. Such a stronghold must basically be equipped with cadres and guidance organs, and material, technical, and cultural means quite capable of guiding all of the tasks of their unit in a unified, integrated manner.

The counties of our country which respectively have on average 20-30 cooperative farms and about 10,000 chongbo of arable land under tillage, whether viewed from their respective sizes, natural and economic conditions or the means essential to comprehensively developing their respective regional economies and improving

the standard of living for their regional people, are most appropriate as such regional units and strongholds.

In the past period when the farm household was a production unit, the ri constituted the base-level administrative guidance unit, and the county guided all tasks through the ri. But since the consolidation of cooperative farms on a ri basis, the ri has ceased to be a guidance unit and become a direct production unit. And the county has become the base-level guidance unit for directly getting close to the housekeeping of the peasants and the inhabitants of workers' districts and responsibly solving the question of the living standard of the people in its region.

The county is a stronghold linking the urban areas and rural areas in all of the political, economic, and cultural spheres, and a stronghold expediting the ideological revolution, the technological revolution, and the cultural revolution in the rural areas.

Only if the county commendably conducts its task, can it timely drive the policy of the party home to the inhabitants and correctly organize and mobilize them in carrying through the policy of the party, develop the regional economy and improve the work of commodity supply to the inhabitants, and organize the ri and workers' districts in modern hygienic terms.

Therefore, depending on how the county conducts its task comes to be influenced whether or not the questions arising in the living conditions of the inhabitants can be solved satisfactorily.

The great leader Comrade Kim Il-song at the Ch'angsong joint conference taught that in order to epochally improve the standard of living for the people by enhancing the role of the county, it is imperative to strengthen the county-level organs such as the county party committee and commendably organize the county seat and that all guidance functionaries in the county must lead the masses by personal example, and unconditionally embrace the policy of the party and earnestly, persistently carry it through.

With the unique thought set forth at the Ch'angsong joint conference for strengthening the role of the county came to be clearly illuminated for the party and state of the working class in power the most precise road to guiding in a unified manner the rural villages scattered regionally and comprehensively developing the local economies on a regional basis. And came to be provided a guiding principle which, with the county as a stronghold, makes it possible to more energetically step up the ideological, technological, and cultural revolutions in the rural areas and enables all functionaries to bring about a new turnaround in improving the standard of living for the people in their region, displaying heightened initiative with the awareness of being the masters and positively seeking out and mobilizing inner reserves.

The Ch'angsong joint conference also was a historic conference which opened up an epochal turning point in quickly, evenly improving the living standard of the people in all regions including the peasants in the mountainous zone and gradually eliminating the differences in the living standard of working people.

Improving the living standard of the peasants along with that of the workers and office workers evenly all together is the invariable policy our party firmly maintains in improving the standard of living for the people.

The effort to improve the standard of living for the people has the two dimensions of bringing about a ceaseless improvement in the material and cultural life of the people and achieving a balanced improvement.

Only if in the course of socialist, communist construction we go forward to eliminate the differences in the standard of living while quickly improving the living conditions of the working people, can we achieve the equality of all working people in material and cultural life.

In particular, in order to solve once and for all the agrarian question, one of the basic conditions for the complete victory of Socialism, it is imperative to completely eliminate the distinctions between the urban areas and the rural areas, the distinctions between the worker and the peasant, in the sphere of living conditions as well.

Therefore, what occupies the central place in evenly improving the standard of living for the people is that of eliminating the differences in the living standard of the worker and the peasant, the differences in the living conditions of the inhabitants in the urban and rural areas.

The great leader Comrade Kim Il-song, with his keen insights into the importance, in going forward to evenly and quickly improving the living standard of the people, of improving above all the living standard of the inhabitants in the mountainous zone who had been subjected to the worst mistreatment and hard living under the Japanese imperialist rule, created a paradigm for improvement of the people's living standard in the arid mountainous zone of Ch'angsong and had positive measures taken for generalizing it.

Effectively remaking and utilizing the natural and economic conditions is one of the preconditions for improving the standard of living for the people. Only by going forward to transform unfavorable natural geographic conditions into the favorable and actively remake and conquer nature is it possible to harness all of the natural resources for improving the standard of living for the people.

The great leader Comrade Kim Il-song at the Ch'angsong joint conference taught that in transforming natural geographic conditions to the advantage of the people's living conditions in each locality, the functionaries must commendably take advantage of the mountains where the people were living nestled in the mountains, take advantage of the sea where the people were living by the sea, and effectively mobilizing all conditions and reserves to the maximum, develop the local industry and the rural economy in comprehensive, many-sided ways.

This unsurpassed thought and policy brilliantly embodies the demands of the immortal chuche ideology for remaking objective material conditions creatively to suit people's independent aim.

Through the process of carrying through the spirit of the Ch'angsong joint conference the functionaries have become able to properly hold the correct

understanding that they must develop the livestock industry, commendably utilizing the mountains, and deploy agricultural crops to suit the mountainous zone, and earnestly, persistently struggle to develop the local industry with the abundant raw materials available in the mountainous locality. And they have come to hold a firm faith that, if like the people of Ch'angsong, with the spirit of absolutism and unconditionality in executing the teachings of the great leader Comrade Kim Il-song and the policy of the party, they were to struggle grappling with the task earnestly and persistently to carry them through to the end, they could quickly develop the economy and culture and improve the people's living standard as much as desired, no matter unfavorable the conditions might be.

Having shown clearly that the question of whether or not the people's living standard could be improved quickly was a question which would depend not on what the natural and economic conditions were but on how the teachings of the great leader Comrade Kim Il-song and the embodiment, the policy of our party, would be carried through is precisely where the tremendous significance of the Ch'angsong joint conference is.

Truly, the Ch'angsong joint conference became a new turnaround point in making all of the people including the peasants in the mountainous hinterlands, live well evenly, developing the economies of all localities evenly throughout the country by effectively utilizing all of the large and small natural conditions of the country without wasting any one of them including the remote mountain valleys which used to be forsaken.

The Ch'angsong joint conference also was a historic conference which brilliantly embodied in the sphere of the people's living standard the revolutionary leadership method of the respected and beloved leader Comrade Kim Il-song who, setting an example at a unit and generalizing it, uplifts the whole.

Setting an example at a unit and generalizing it is an important characteristic of the leadership art of our party.

Our party, every time a new question arises, goes forward to embody the leadership art of setting an example at a typical unit in solving it and generalizing the experience gained therein at all units.

The Ch'angsong joint conference showed another brilliant example of precisely such leadership art of our party.

Other parts of the mountainous zone of our country, regardless of their locations, are no worse than Ch'angsong either in terms of arable land area or in terms of the degree of fertility of the soil.

The great leader Comrade Kim Il-song, who had long been directing his keen attention to improving the standard of living for the peasants in the mountainous zone, gave his on-the-spot guidance on many occasions to Ch'angsong County, the most barren mountain valley county in our country, and set an example of comprehensively developing the local economy and culture to suit the characteristics of this zone and improving the standard of living for the people in the mountainous zone.

Behind the decision of the great leader Comrade Kim Il-song to make Ch'angsong County, a county backward in bygone days, an object for creating a paradigm, was the lofty will of the respected and beloved leader Comrade Kim Il-song intent on demonstrating, through a vivid reality wherein the most backward county was changing into the most brilliant model, a priceless experience in organizing the county to suit the characteristics of all of its localities and improving the standard of living for the people by enhancing the role of the county.

The great leader Comrade Kim Il-song, prior to his overall guidance for Ch'angsong County, selected Yaksu ri first for his on-the-spot guidance, a ri most backward in the county, and taught the ri people to take advantage of the mountains and raise domestic animals in large numbers, animals feeding on grass, and conducting various side businesses, increase their cash income, and plant a lot of corn and red pepper, crops well suited to the locality.

For thousands of years ever since the Yaksu village came into being, people lived there generation after generation and what they saw around them was nothing but mountains, but none of them had ever thought of taking advantage of the mountains to improve their living conditions. It was indeed the great leader Comrade Kim Il-song who taught them the road to turning precisely such mountains into treasures, into resources for improving thier living conditions.

The great leader Comrade Kim Il-song, based on the practical experience gained at Yaksu-ri, went forward to further deepen his overall guidance for Ch'angsong County.

In Ch'angsong County a great change was brought about under the sagacious leadership of the great leader Comrade Kim Il-song, and in the process, a priceless model was created for improving the standard of living for the people in the mountainous zone by enhancing the role of the county and developing the local industry and the rural economy.

The Ch'angsong joint conference had its tremendous significance precisely in that through the priceless experience gained and the brilliant model formed in Ch'angsong County a paradigm was created for epochally improving the living standard of the inhabitants by comprehensively utilizing the mountains and developing the local industry and the livestock industry and operating the rural economy in many-sided ways, and for registering a new advance in the educational and cultural tasks and party work.

Truly, the Ch'angsong joint conference constitutes a historic conference which, in improving the standard of living for the people, brilliantly embodied an energetic work method, a revolutionary and scientific leadership art which teaches the functionaries with vivid experience and object lesson, combining theory and practice.

(2)

The correctness and invincible vitality of the unsurpassed thought and policy set forth by the great leader Comrade Kim Il-song at the Ch'angsong joint conference, the far-sighted plan of the party for ceaselessly improving the

standard of living for the people by enhancing the role of the county, have been proved more graphically through the practical struggle in the past 20 years.

The great leader Comrade Kim Il-song taught as follows:

"The guidelines of our party for thoroughly organizing the county and enhancing its role have brought truly commendable results to socialist rural construction and regional political, economic, and cultural developments." ("Kim Il-song Selected Works," Vol 8, pp 125-126)

Through the struggle to carry through the guidelines set forth at the Ch'angsong joint conference a new turnaround has been achieved in thoroughly organizing the county and enhancing its role.

Under the sagacious leadership of the great leader Comrade Kim Il-song the role of the county as a political stronghold has been strengthened extraordinarily.

County-level organs such as the county party committee have been organized thoroughly with functionaries infinitely loyal to the party and the leader, the work system of the county-level organs has been set up in an orderly manner more than at any time, and the teachings of the great leader Comrade Kim Il-song and the guidelines, decisions and directives of the party have come to be driven home without a hitch to all working people, through the county. Under the unified guidance of the county party committee the county task has been lifted onto a new higher level and the rural class position consolidated further.

With the ideological revolution energetically launched in the rural areas, the process of revolutionization, working classization of the peasantry has been expedited successfully.

Among party members and working people the collectivist spirit and the communist way of life revolutionarily working and living, helping each other and leading each other on are being highly displayed, and their cultural and technical standards have also been improved further.

This is one of the priceless achievements scored in the struggle to carry through the guidelines of the Ch'angsong joint conference and constitutes a firm resource, guarantee, which will make it possible to win an even greater victory in the future, overcoming whatever barriers.

Again, all counties have been thoroughly organized into comprehensive units for regional economic development, into self-reliant mass consumption goods production bases capable of satisfactorily filling on their own the growing needs of the inhabitants.

In particular, the local industry has made great strides.

Our local industry, which was virtually nonexistent in bygone days in technical terms or material terms, started from the ground up and today has developed into a modern industry equipped with advanced technical provisions satisfactorily filling the growing demands of the local people for mass consumption goods.

Our local industry has grown incomparably in its scope, its component structure has improved one notch higher to perfection, and relying on modern technology

and sound raw materials bases, has become able to commendably satisfy on its own the daily growing demands of the people for consumer goods.

The number of local industry enterprises in our country has more than doubled in the past 10 years or so, with more than 18 local industry factories on average established in each country.

Today our local industry has been strengthened and developed into an important component part of our self-reliant national economy, into a reliable light industry base accounting for more than one-half of the production of mass consumption goods, and has become the top source of the local budget revenue.

With the foundations of the local industry strengthened rapidly, it has become possible to step up even faster the overall economic development of the country, the production linkages between industry and agriculture have become closer, and the role of the county as a stronghold for linking the urban and rural areas has grown one notch higher.

All this constitutes an energetic demonstration positively proving the correctness and vitality of the unique guidelines enunciated by the great leader Comrade Kim Il-song at the historic Ch'angsong joint conference for enhancing the role of the county in developing the local industry, and a brilliant victory brought by our party's local industry policy.

Following the Ch'angsong joint conference a great advance has also been registered in the many-sided development of the rural economy. Based on scientific inquiries into the realities and cultivation experimentation, the deployment of agricultural crops has become more rationalized, greater potentials for increased grain production in the intermediate zone have been generated, the livestock industry has come to be developed further in the mountainous zone with primary emphasis on raising domestic animals feeding on grass, and the rural economy has come to be developed in many-sided ways to suit the zonal characteristics.

Under the strong support of the working class the technical remaking of the rural economy has been realized successfully.

With the industrialization, modernization of agriculture expedited and the farming method conducted in accordance with the demands of the chuche farming method, agricultural production has developed by leaps and bounds in all regions. Thus the income of the peasants has risen rapidly and their living conditions have become even more affluent.

The county seats have been constructed functionally, assiduously; educational, cultural, and hygienic facilities such as schools, kindergartens, nurseries, and hospitals and various kinds of service facilities have been built at the ri level; modern rural dwellings have been constructed; and in addition, the introduction of bus service, piped water service, and television network has been realized. Thus, our rural areas are literally blossoming in full bloom as a socialist paradise envying no urban areas.

All the transformations which have taken place following the historic Ch'angsong joint conference are altogether a result of the sagacious leadership of the great leader Comrade Kim Il-song and the energetic guidance of the party.

Today we are faced with the glorious task, by further consolidating and developing the priceless experiences and prideful achievements already scored in realizing the task set forth at the Ch'angsong joint conference, to brilliantly realize the far-sighted plan and policy of the party to achieve a new leap forward in the county task and the regional economic and cultural developments for energetically stepping up the great task for conversion of the whole society to the chuche ideology and epochally improving the standard of living for the people to suit the demands of the developing realities.

In order to successfully carry out this glorious task, it is imperative above all to even more commendably organize the county, enhancing its role in every way, which is the base-level guidance unit of the party and the state, and the stronghold for linking the urban and rural areas in all of the political, economic, and cultural spheres.

The great leader Comrade Kim Il-song taught as follows:

"Only if the county commendably conducts its task, will the politics, economy, and culture of the county come to develop rapidly; only if the county seat is commendably organized, will the rural villages come to emulate it. The county must develop the local industry and correctly guide the rural economy, and commendably organize such things as stores, schools, and hospitals."
("A Collection of Writings of Kim Il-song," Vol 16, p 246)

Enhancing the role of the county is by no means a temporary task but an important one into which we must continue to put effort in the future until the communist society is built.

Only if the county, which is in charge of the people and resources in 1-200th of the country in area, more satisfactorily performs its role as a stronghold for the regional political, economic, and cultural developments, will it be possible to make the overall state task commendably conducted and further improve the standard of living for the rural inhabitants, developing the regional economy, and more energetically demonstrate the superiority of our country's socialist system, quickly eliminating the differences in the living standard and living conditions between the worker and the peasant.

All regional party organizations and functionaries must thoroughly organize the county, energetically step up the ideological, technological, and cultural revolutions in the rural areas, and register a new greater advance in improving the standard of living for the people, developing the local industry and the rural economy even faster.

Whether or not all tasks can be done well, whether or not the question of the people's living standard can be resolved satisfactorily in accordance with the demands of the party, in the final analysis, depends in large measure on how the guidance functionaries conduct their task on what stand. The functionaries, upholding with all their hearts the guidelines of the party for improving the people's living standard and holding the spirit of absolutism, unconditionality, in the execution, must highly display the revolutionary ethos of responsibly, thoroughly carrying them through to the end.

It is an important demand for the improvement of the people's living standard to greatly increase the production of mass consumption goods, putting efforts into developing the local industry to suit the realistic demands of socialist economic construction which is progressing rapidly.

The functionaries must normalize production at the local industry factories and maximally utilize the production capacities already created. At present the production capacities of the local industry factories are very great. If the local industry branch effectively utilizes currently existing facilities and work force and commendably organizes production, it will be possible to mobilize enormous reserves for increased production.

If they are to normalize production at the local industry factories and maximally utilize their production capacities, they must positively seek out inner reserves, displaying the revolutionary spirit of self-reliance and fortitude, and thoroughly organize their industrial raw materials base and cultivated raw materials base. Only by so doing can they amply secure raw materials and supplies for their local industry factories, normalize their production at a high level, and maximally utilize their production capacities.

Important in developing the local industry onto a new higher stage is to positively launch the technological revolution and energetically push ahead with the task of modernizing facilities. Only by modernizing facilities is it possible to turn backbreaking labor into handy labor, improve the product quality and produce the product in greater quantities. Commendably maintaining and reinforcing the currently existing mechanical facilities and producing still more mechanical facilities, we must positively mechanize, automate the production processes. At the same time, we must energetically launch the struggle to improve the quality of the products produced at the local industry factories and increase the variety of products.

The guidelines of the party for epochally improving the people's living standard to suit the developing realities can be embodied brilliantly only when the functionaries conduct their work, holding the party spirit, working class character, and people-mindedness.

The party spirit, working class character, and people-mindedness are a heightened class awareness based on a firm revolutionary world view, and a lofty revolutionary spirit in which they struggle, giving their all, for a happy life of the masses of people, thoroughly protecting the interests of the working class and the masses of people.

Only if the functionaries hold a heightened party spirit, working class character, and people-mindedness, will they come to earnestly exert themselves to satisfactorily fill the daily growing material and cultural needs of the people and work, racking their brains with total dedication of their wisdom and energy, in order to make the people's life more affluent.

From the viewpoint and stand that they are the people's faithful servants and with the correct understanding that the living standard of the people in their respective regions is precisely the criterion for evaluation of their work, the functionaries must direct at all times their keen attention to the people's life and timely, responsibly resolve any inconvenience, however small, arising in the people's life.

Party organizations and functionaries, energetically launching the movement to win the red flag of three revolutions and the movement to learn from the examples of unsung heroes, must strive to make all party members and working people go forward to bring about ceaseless miracles and innovations in production and construction with infinite loyalty to the party and the leader and an awareness befitting the masters of the revolution.

All functionaries, by practicing self-reliance and fortitude in the spirit of absolutism, unconditionality, in executing the policy of the party and by positively seeking out and mobilizing inner reserves and bringing about a new greater revolutionary upswing in socialist economic construction, shall go forward to brilliantly realize the far-sighted plan of the great leader Comrade Kim Il-song and the lofty will of our party to provide a more independent, creative life for our people.

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THE UNIQUE THOUGHT OF OUR PARTY AND ITS GREAT VITALITY REGARDING REGIONAL
STRONGHOLDS FOR SOCIALIST RURAL CONSTRUCTION

Pyongyang KULLOJA in Korean No 8 Aug 82 pp 9-14

[Article by Myong-so]

[Text] The respected and beloved leader Comrade Kim Il-song, setting forth a unique thought regarding regional strongholds for socialist rural construction at the historic joint conference of the regional party and economic functionaries in Ch'angsong and in his "Theses on the Socialist Agrarian Question in Our Country," a great program for socialist rural construction, comprehensively enunciated the task and method for the realization. This thought set forth by the great leader Comrade Kim Il-song is a guiding principle which must be firmly maintained in solving the agrarian question once and for all and stepping up socialist, communist construction.

By brilliantly embodying the thought enunciated by the great leader Comrade Kim Il-song regarding regional strongholds for socialist rural construction, our people have been able to successfully carry out the difficult, complex task of hastening the solution of the agrarian question under Socialism and basically renew the face of the rural areas in a historically short period.

The realities energetically prove that the thought of our party regarding regional strongholds is indeed a revolutionary thought clearly illuminating the road to improving guidance for rural work and that when we go forward to brilliantly realize it, we will be able to register an epochal advance in socialist rural construction.

By more deeply studying, mastering, and thoroughly embodying the thought regarding regional strongholds for socialist rural construction, we must brilliantly carry out the historic task to solve the agrarian question once and for all, highly displaying the superiority of our country's socialist rural economic system.

Commendably organizing regional strongholds for socialist rural construction and enhancing their role occupies a very important place in going forward to successfully solve the agrarian question.

In order to brilliantly carry out the historic task of solving the agrarian question once and for all, the party and the state of the working class must have a precise

thought and theory for socialist rural construction. Only if there are a precise thought and theory for socialist rural construction, is it possible to prevent beforehand all kinds of tilting in solving the agrarian question and quickly eliminate the distinctions between the urban and rural areas, the class distinctions between the working class and the peasantry.

The great leader Comrade Kim Il-song, by brilliantly embodying the immortal chuche ideology in clearly illuminating the road ahead for socialist rural construction, has provided a guiding principle which makes it possible for the party and the state of the working class to go forward to successfully solve the agrarian question. What occupies an important place in the thought set forth by the great leader Comrade Kim Il-song regarding socialist rural construction is the thought of thoroughly organizing regional strongholds and enhancing their role.

The great leader Comrade Kim Il-song taught as follows:

"An important question in guiding such regionally scattered targets as rural villages is setting every region as a unified guidance unit for a specific area and with it as a stronghold, directly guiding all targets within the region concerned."
("A Collection of Writings of Kim Il-song," Vol 18, p 228)

The thought set forth by the great leader Comrade Kim Il-song regarding regional strongholds for socialist rural construction is a thought for setting every region as a unified guidance unit for a specific area and with it as a stronghold, guiding the rural villages. In this thought are comprehensively enunciated principled questions such as the necessity for setting regional strongholds and the characteristics they must possess, the duty and role the regional strongholds must perform. Also graphically enunciated in it are the concrete tasks and methods as to what must be done to strengthen the county, which is the most appropriate unit in our country as a regional stronghold for socialist rural construction.

The thought set forth by the great leader Comrade Kim Il-song regarding regional strongholds is a unique thought having epoch-making significance in socialist rural construction.

It above all is related to the fact that this thought clearly illuminates the road which makes it possible for the party and the state of the working class to successfully realize unified and centralized guidance for rural work.

As the great leader Comrade Kim Il-song taught, rural work is one of the most difficult and complex tasks. The reason rural work is difficult and complex has to do with the fact that not only do the rural areas lag behind the urban areas in the ideological, technological, and cultural spheres, but more important, the rural villages are scattered.

The reason the rural villages come to take on a scattered character lies in that land, the basic means of agricultural production, is scattered everywhere throughout the country. Because land is scattered, rural villages and work sites come to be scattered in wide areas, and the peasants, too, come to work and live, divided into small collectives.

The scattered character of rural villages is reduced by far by agricultural cooperativization, but even under Socialism, it comes to remain as an important characteristic distinct from the urban areas and workers' districts, as a characteristic of agriculture distinct from industry.

At the same time, agricultural production, unlike industrial production, is in large measure subject to natural geographic conditions.

The natural geographic conditions exerting a large measure of influence on agricultural production vary from zone to zone. The natural geographic conditions between the plains zone and the mountainous zone are different, and so are the natural geographic conditions between the plains zone and the intermediate zone, between the intermediate zone and the mountainous zone different from one another.

The scattered character of rural villages and such characteristics of agricultural production call for organizing and exercising guidance for rural work to suit them. If, without taking into consideration the scattered character of rural villages and their natural geographic conditions, attempts were made to guide the rural villages in a uniform manner just because agricultural cooperativization was realized, or efforts were made to guide rural work by individual targets or by segments, it would be impossible to substantially insure statewide guidance nor would it be possible to successfully carry out the difficult task of rural construction.

As enunciated by the great leader Comrade Kim Il-song, the basic method to effectively realize the unified, centralized guidance of the party and the state of the working class for rural work lies in setting every region as a guidance unit for a specific area and with it as a stronghold, organizing and conducting all of the rural tasks. Such unit has to be appropriate in size and within the unit there should be no great differences in the conditions such as the natural geographic conditions. Again, such a stronghold should have cadres and guidance organs, material and technical, cultural means quite capable of guiding all tasks of the unit concerned, in a unified, integrated way.

The most rational unit as a regional stronghold for socialist rural construction is the county.

In our country, the county is the base-level guidance unit of the party and administration and a comprehensive unit for regional economic and cultural developments. In the county, there are county-level guidance organs such as the county party committee which is the planning staff for county work, and there also are able party and administrative economic functionaries and technicians. In addition, in the county there are many factories and enterprises such as state-operated enterprises which all serve the rural economy, and various cultural and welfare facilities.

Therefore, only if the county party committee is well organized and the role of the county is enhanced, is it possible to precisely grasp all the tasks of the scattered rural villages, timely drive the line and policy of the party home to the rural villages, and organize and conduct in a unified way the struggle to carry them through.

Thus making it possible for the party and the state of the working class to commendably insure the centralized, unified guidance for rural work by presenting

the question of setting the regional stronghold and graphically enunciating the basic principles arising in organizing it to suit the demands of the law of socialist rural construction is precisely where the uniqueness of our party's thought regarding regional strongholds for socialist rural construction lies, where the source of its invincible vitality is.

The uniqueness of the thought set forth by the great leader Comrade Kim Il-song regarding regional strongholds for socialist rural construction also lies in that it makes it possible to successfully eliminate the distinctions between the urban and rural areas, the class distinctions between the working class and the peasantry.

The great leader Comrade Kim Il-song taught as follows:

"The peasantry question, the agricultural question will come to be solved once and for all only if the distinctions between the urban areas and the rural areas, the class distinctions between the working class and the peasantry are eliminated." (Ibid., p 196)

Even in the socialist society, agriculture, compared with industry, has weaker material and technical foundations, the cultural standard of the rural inhabitants is lower than that of the urban inhabitants, and the peasants lag behind the workers in the ideological consciousness level. Because of such backwardness of the rural areas compared with the urban areas, cooperative ownership still constitutes the basic form in the rural economy, unlike industry where ownership by all of the people prevails, and therefore, the class distinctions between the working class and the peasantry come to remain as well.

In order to solve the agrarian question once and for all, eliminating the distinctions between the urban areas and the rural areas, the class distinctions between the working class and the peasantry, it is imperative to thoroughly carry out the three revolutions--ideological, technological, and cultural--in the rural areas and strengthen in every way the guidance of the peasantry by the working class, the aid of industry to agriculture, and the support of the urban areas for the rural areas. And it is imperative to ceaselessly bring the guidance and management of the rural economy closer to the advanced enterprise management standard of industry and constantly bring cooperative ownership closer to ownership by all of the people, strengthening the linkages between ownership by all of the people and cooperative ownership. If all these tasks are to be carried out satisfactorily, the county, the regional stronghold, must be well organized and its role enhanced.

The thought of our party regarding regional strongholds for socialist rural construction precisely holds it as its basic content to solve the agrarian question, well organizing the county and enhancing its role. By the thought regarding the regional stronghold our country's counties have become able to most effectively realize the tasks, getting them organized on a planned basis, to link the urban areas and the rural areas in all of the political, economic, and cultural spheres, and strengthen the politicoideological guidance of the peasantry by the working class, the material and technical aid of industry to agriculture, and the support of the urban areas for the rural areas.

This bespeaks that the thought regarding regional strongholds for socialist rural construction is a revolutionary thought which makes it possible to successfully

solve the agrarian question, eliminating the distinctions between the urban areas and the rural areas, the class distinctions between the working class and the peasantry.

The uniqueness of the thought set forth by the great leader Comrade Kim Il-song regarding regional strongholds for socialist rural construction also lies in that it is based on a scientific insight into the distant future of the communist society.

The great leader Comrade Kim Il-song taught as follows:

"Because the rural villages are scattered, even after the communist society is realized, it will not be possible to establish a supply base at all of the rural ri. Therefore, in our country, even after moving into Communism, the county will be remaining as an economic stronghold linking the urban areas and the rural areas, as a supply base for the rural villages." ("A Collection of Writings of Kim Il-song," Vol 16, pp 244-245)

Setting regional strongholds in the guidance for rural work and enhancing their role constitutes not only an urgent question arising in the period of socialist rural construction but also an important question arising throughout communist construction.

Once into the communist society, the scattered character of the rural villages brought on by the characteristics of cooperative ownership will come to disappear but the scattered character of the rural villages inevitably caused by the natural geographic conditions will still be remaining. Such scattered character will continue to exist as long as agriculture using land as its basic means of production remains and the rural areas different from the urban areas exist in consequence.

At the same time, even if agricultural production is highly industrialized, the societywide division of labor between industry and agriculture will not disappear. It goes without saying that once into the communist society, all the production processes of agriculture will be highly mechanized and agricultural production will be conducted by comprehensively developed social beings. But, as long as rice cannot be produced by an industrial method, agriculture as a societywide division of labor will be remaining even in the communist society. From this, even in the communist society, between industry and agriculture representing different areas of material production respectively will come to take place an exchange of products which does not take on the commercial form of commodity exchange.

Therefore, in order to strengthen rural work and develop agriculture even in the communist society, there have to be a certain stronghold insuring the linkages between the urban areas and the rural areas, between industry and agriculture, and a supply base for the rural villages scattered all over the country.

This shows that going forward to thoroughly organize, strengthen, and develop the county which is a regional stronghold in the present stage of socialist construction constitutes going forward to realize not only the immediate demands of socialist rural construction but also the prospective demands of communist construction.

Thus, with the great leader Comrade Kim Il-song setting forth the unique thought regarding the regional stronghold, the party and the state of the working class

have come to have a powerful weapon which makes it possible to brilliantly solve the agrarian question, responsibly guiding rural work to suit the demands of the law of socialist rural construction and energetically launching the ideological, technological, and cultural revolutions in the rural areas, and a programmatic guiding principle has come to be provided which makes it possible to step up rural construction to suit the demands of the communist society.

The great leader Comrade Kim Il-song, sagaciously organizing and leading the task to realize the thought regarding regional strongholds for socialist rural construction, has scored an immortal achievement in solving the agrarian question.

A priority question arising in thoroughly organizing the regional stronghold is making its size appropriate. Unless the regional stronghold is appropriate in size, it cannot grasp the overall rural task in a unified way nor can it provide substantive guidance.

The great leader Comrade Kim Il-song, already in 1952 when our people were going through formidable trials, revamped the state administrative system, confidently looking into the tomorrows of a victorious fatherland, and implemented measures to appropriately adjust the size of the county and the ri, eliminating the myon, an intermediate unit.

The great leader Comrade Kim Il-song, following the adjustment of the size of the county, personally organized and led the task to thoroughly organize the county and enhance its role.

The great leader Comrade Kim Il-song took steps to decisively enhance the role of the county to suit the new environment wherein the socialist remaking of production relations in the rural areas had been completed and the cooperative farms had been consolidated on a ri unit basis. The great leader Comrade Kim Il-song sagaciously led the way in further strengthening the leadership functions of the county party committee, on the one hand, and enhancing the role of county administrative and economic organs such as the county people's committee and thoroughly organizing state-operated enterprises which serve the rural economy.

The great leader Comrade Kim Il-song, also by separating the agricultural guidance functions from the county people's committee and creating a full-time agricultural guidance organ, the county cooperative farm management committee, led the way in insuring the uniformity of statewide guidance for cooperative farms, and arranged to strengthen the material and technical, cultural foundations of the county, extensively building local industry factories and thoroughly organizing educational, cultural, and public health organs.

The historic Ch'angsong joint conference of the regional party and economic functionaries held under the chair of the great leader Comrade Kim Il-song in August 1962 and the "Theses on the Socialist Agrarian Question in Our Country," a socialist rural construction program published by our great leader in February 1964, provided a turning point for an epochal turnaround in strengthening the county. The great leader Comrade Kim Il-song, at the historic Ch'angsong joint conference and in his agrarian theses providing a comprehensive scientific elucidation of the position and role of the county as a regional unit and stronghold, set forth a concrete task and method to thoroughly organize the county.

Through the process of carrying through the teachings of the great leader Comrade Kim Il-song, our country's counties have come to even more admirably attain the features as regional strongholds in all of the political, economic, and cultural spheres, and a new turnaround has come to occur in county work.

The sagacious leadership of the great leader Comrade Kim Il-song is indeed the decisive factor which has made it possible to epochally improve rural work, correctly setting the regional stronghold in socialist rural construction and enhancing the role of the county.

The thought regarding the regional stronghold in socialist rural construction, brilliantly embodied in our country under the sagacious leadership of the great leader Comrade Kim Il-song, is displaying its invincible vitality to the hilt.

The great leader Comrade Kim Il-song taught as follows:

"The guidelines of our party for thoroughly organizing the county and enhancing its role have brought truly commendable results to socialist rural construction and regional political, economic, and cultural developments." ("Kim Il-song Selected Works," Vol 8, pp 125-126)

The great vitality of the thought set forth by the respected and beloved leader Comrade Kim Il-song regarding regional strongholds for socialist rural construction is manifested clearly in that all of our counties have been organized thoroughly and their role has been enhanced extraordinarily.

Today all of the counties of our country have been thoroughly organized as the political, economic, and cultural strongholds in their respective regions.

With the functions and role of the county party committees, planning staff for county work, strengthened, the line and policy of the party are being timely driven home to the rural villages, and the struggle for carrying them through is being energetically launched. The county party committees, while guiding rural village party organizational work and ideological work with a direct grip on them, are positively leading the functionaries of administrative and economic organs within their respective counties such as the county people's committee and county cooperative farm management committee in correctly organizing and executing the economic and cultural tasks in the rural villages, thoroughly standing on the policy of the party. Under the guidance of the county party committee, all functionaries in the county, always going in among the masses and living together with them in accordance with the demands of the Ch'ongsan-ri spirit, the Ch'ongsan-ri method, are leading the masses by personal example in carrying through the policy of the party.

Today our country's counties are admirably performing their role as an economic stronghold linking the urban areas and the rural areas, as a supply base for the rural villages.

What has important significance here is that the local industry has developed epochally. Today every county of our country has on average 18 or more local industry factories, and their technical provisions too are reaching a high

standard. Our local industry factories are performing a great role in disseminating the advanced enterprise management method of industry and tidiness in production to the rural villages, in exerting the politicoideological influence of the working class on the peasantry, and by rapidly increasing production relying on sound local sources of raw materials, are satisfying the demands of the county for consumer goods mainly with their own production. With each county thoroughly organizing commercial network and strengthening commodity circulation work, the role of the county as a supply base for the rural villages has also been improved by far.

Our country's counties are also admirably performing their role as a stronghold for the rural cultural revolution. With county seats organized the modern way and with educational and cultural work briskly launched in all counties, the rural cultural revolution is being energetically pushed forward.

All this eloquently shows that the counties of our country have been thoroughly organized as strongholds linking the urban areas and the rural areas in the political, economic, and cultural spheres and their role has become enhanced rapidly. It is precisely here where part of the invincible vitality of the unique thought of our party regarding regional strongholds for socialist rural construction is.

The great vitality of the thought set forth by the respected and beloved leader Comrade Kim Il-song regarding regional strongholds for socialist rural construction is also manifested in that an epochal advance is being registered in going forward to solve the agrarian question once and for all.

In our country, as the role of the county is enhanced quickly, the guidance of the peasantry by the working class, the aid of industry to agriculture, and the support of the urban areas for the rural areas are being ceaselessly strengthened. This constitutes an important guarantee which makes it possible to register an epochal advance in stepping up the ideological, technological, and cultural revolutions in the rural areas, in improving the guidance and management of the rural economy, in bringing cooperative ownership ceaselessly closer to ownership by all of the people.

As a result of a firm priority given to the ideological revolution in the rural areas, all of our agricultural workers are positively participating in the task to revolutionize, working classize themselves, with a heightened political preparedness to devotedly fight for the sake of the party and the revolution, for the sake of the fatherland and the people. As the technological revolution and the cultural revolution are pushed energetically in the rural areas, agriculture is being further industrialized, modernized, and the technical and cultural standards of the peasants are also rapidly improving.

Again, as the county cooperative farm management committee, a statewide agricultural guidance organ, has come to guide by the enterprise method the management activity of cooperative farms with a direct grip on it, the centralized state guidance of the rural economy has strengthened further, and the standard of planning and organizing the cooperative economy has improved by far. At the same time, as the county cooperative farm management committee effectively realizes the material and technical aid of the state to the cooperative economy while continuing to

expand and strengthen the state's material and technical means and technical strength serving the rural economy, with a unified grip on them, the direct production linkages between industry and agriculture have strengthened and the linkages between ownership by all of the people and cooperative ownership are becoming ever closer. Thus, ownership by all of the people is penetrating cooperative ownership more widely, more deeply, and the influence of the working class is further strengthening in all of the political, economic, and cultural spheres, and the question of converting cooperative ownership to ownership by all of the people is being solved successfully on a county unit basis.

This shows that as the role of the county is enhanced as the regional stronghold in socialist rural construction, an epochal advance is being registered in going forward to solve the agrarian question once and for all. In step with the enhanced role of the county, the agricultural productive forces in our country have developed at an unprecedentedly fast pace and the cooperative economic system has been further consolidated and developed, and the living standard of the peasants is improving ceaselessly.

Practical experience energetically proves that the unique thought set forth by the great leader Comrade Kim Il-song regarding the regional stronghold in socialist rural construction is indeed a revolutionary and scientific thought which is demonstrating invincible vitality in going forward to successfully solve the question of the peasantry and the question of agriculture under Socialism and score the complete victory of Socialism.

To organize the county more solidly and enhance its role, thoroughly embodying the thought set forth by the great leader Comrade Kim Il-song regarding the regional stronghold in socialist rural construction is one of the glorious and rewarding tasks facing us today for solving the agrarian question once and for all.

Our functionaries and party members and working people, by positively participating in the task to organize the county more thoroughly and enhance its role, shall step up socialist rural construction and positively contribute to solving the agrarian question once and for all.

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CSO: 4109/12

REGIONAL ECONOMIC CONSTRUCTION AND THE COUNTY PARTY COMMITTEE'S ORGANIZATIONAL GUIDANCE WORK

Pyongyang KULLOJA in Korean No 8 Aug 82 pp 15-20

[Article by Mun Yong-chin]

[Text] Some 20 years have elapsed since the great leader Comrade Kim Il-song convened the historic Ch'angsong joint conference of the regional party and economic functionaries with a view to generalizing the brilliant model for regional economic construction which he had personally created in the course of his on-the-spot guidance for Ch'angsong County on several occasions.

Following the Ch'angsong joint conference all of the counties of our country have scored truly great achievements, energetically launching the struggle to step up regional economic construction. In Ch'angsong, too, the county of glory for being the brilliant model of regional economic construction, the role of the county party committee has become enhanced, the living standard of the people has improved epochally, and the face of the county has been basically renewed.

Today all the functionaries and party members and working people of our county, looking back with deep emotions on the proud achievements already scored, are energetically launching the struggle to brilliantly realize the far-sighted plan of the great leader Comrade Kim Il-song for building a people's paradise, a good place to live, in this land.

Regional economic construction occupies a very important place in quickly improving the standard of living for the people and stepping up the overall socialist construction of the country.

The regional economy is an economy which, relying on the regional sources of raw materials, goes forward to satisfy mainly the regional demands. To it belong various segments of the people's economy having regional significance such as the rural economy and regional industry, regional construction and commerce. To say to build the regional economy precisely means to quickly develop such economic segments with the strength of the region itself, improve the standard of living for the people, and go forward to step up the overall socialist construction of the country.

In order to improve the standard of living for the people, it is imperative to amply supply agricultural products such as rice, meat, and vegetables, and daily necessities, and build a lot of dwellings, and cultural and welfare facilities. Regional economic construction stepped up, it will be possible to go forward to successfully solve the question of food, clothes, and shelter for the working people, quickly developing the rural economy, the regional industry, and regional construction which occupy an important place in improving the standard of living for the people.

Again, the regional economy developed, it will be possible to maximally, effectively utilize the natural resources and production potentialities of each region and smoothly insure the realization of production of industrial and agricultural products. This makes it possible to energetically step up overall socialist economic construction, quickly increasing antional income and channeling greater funds into expanded reproduction.

At the same time, the regional economy developed, it will become possible to evenly develop all regions of the country and quickly eliminate the distinctions between the urban areas and the rural areas.

The great leader Comrade Kim Il-song, early with his keen insights into the importance of regional economic construction, comprehensively enunciated the basic questions arising in quickly developing the regional economy.

What occupies an important place in the unique thought set forth by the great leader Comrade Kim Il-song regarding regional economic construction is the thought for strengthening the guidance of the county party committee for economic work.

The great leader Comrade Kim Il-song taught as follows:

"It depends altogether on the county party committee whether or not county work is done well. If the county party committee, with a grip on all fronts, all segments of county work as a collective guidance organ, as planning staff for the county, commendably drives the policy of the party home and properly conducts organizational work, and if the cadres take the lead, all questions will be solved." ("A Collection of Writings of Kim Il-song," Vol 16, pp 284-285)

To enhance the role of the county party committee constitutes a basic method for successfully conducting regional economic construction.

The county in our country is a stronghold for regional economic development. The regional industry is developed on a county unit basis, and the rural economy, too, is guided directly by the county. Construction of the county seat and the rural areas is also conducted on a county unit basis, and regional supply work, too, is developed centered on the county. The county party committee is precisely planning staff assuming responsibility for directly organizing and executing the overall task of such unit. Therefore, only if the county party committee enhances its role, can the county acquit itself fully of its role as a stronghold for regional economic development and go forward to successfully solve difficult and complex questions arising in regional economic construction. It has already been clearly proved that when the county party committee is strengthened, it is possible to commendably carry out overall county work.

Our Ch'angsong County is a mountainous zone surrounded by high mountains and ridges such as Mirae peak and Tanp'ungdok Mountain, Munji ridge and Yondong ridge. Mountains account for 95 percent of our county in area and nearly all of the remaining 5 percent of arable land is either stony or arid, located in gullies or sharply sloping hills. Historically starving for land, this region had its relatively better tracts of land all immersed in Sup'ung Lake, and the living conditions of the people in this region in pre-liberation days were miserable indeed. The people in Ch'angsong were so poor in bygone days that father and son had to share a suit of hempen clothes and even rice straw being so valued, they had to make do with straw sandals made with secondhand soles of old rubber shoes. Such were their living conditions.

The great leader Comrade Kim Il-song, early on visiting Ch'angsong County, the deepest of deep mountain valleys, with his far-sighted plan for epochally improving the standard of living for the people living in the mountain valleys, led our functionaries by the hand, saying that it was important for the people living nestled in the mountains to properly utilize the mountains in developing their regional industry and rural economy.

Thus in Ch'angsong County was created in a short period of time a brilliant model for regional economic construction, and the living standard of the people improved by leaps and bounds.

The great leader Comrade Kim Il-song, with a view to generalizing throughout the country such success scored in Ch'angsong County, personally convened the historic Ch'angsong joint conference in August 1962 and gave his programmatic teachings for enhancing the role of the county in developing a regional industry and the rural economy, and subsequently visiting our county on several occasions, comprehensively enunciated the tasks and methods needed in developing the regional economy.

In the past 20 years since the historic Ch'angsong joint conference, by energetically launching the struggle to add further luster to the example set by the great leader Comrade Kim Il-song and carry through our leader's on-the-spot teachings, Ch'angsong County Party Committee has been able to register an epochal advance in regional economic construction.

We have scored a great success in the task to develop a local industry in more many-sided ways, building a medium-size power plant and a chemical plant for the first time, and equip all local industry factories with modern technical provisions. As a result of mechanization and automation energetically pushed at the local industry factories, which used to employ handicraft techniques in the past period, the working people have been freed from backbreaking labor, and both the production volume and variety of products have rapidly increased and their quality has improved by far.

Not only the local industry but also the rural economy have developed by leaps and bounds. Energetically pushing ahead with land readjustment and land protection work and amply administering homegrown fertilizer even to the fields in the valleys, closely combining agricultural production and livestock production, on the one hand, and increasing by far the cultivated areas for high-yield crops, we have brilliantly occupied the target of grain production set by the great leader

Comrade Kim Il-song. As agricultural production and livestock production were closely combined and the rural economy quickly developed in many-sided ways, the share of distribution of grain and cash per farm member household has increased by far.

With regional construction also carried out extensively, the county seat and rural villages have renewed their faces.

Today, living in elegant multistory dwellings and modern rural houses and completely furnishing their homes with the furniture they have produced themselves, Ch'angsong people are enjoying a happy life to their heart's content envying nothing of the urban areas.

Of course, the achievements we have scored so far are no more than mere elementary achievements when compared with the great love and concern bestowed on our county by the great leader Comrade Kim Il-song. But through the organizational guidance work of the county party committee for carrying through the teachings of the great leader Comrade Kim Il-song we have gained priceless experiences which will stand us in good stead in going forward to develop the regional economy more rapidly in the future.

The experience our county party committee has gained in its organizational guidance work for building the regional economy above all is that we have more energetically proved through practice the great truth that when we thoroughly carry through the teachings of the respected and beloved leader Comrade Kim Il-song and the guidelines of the party in the spirit of absolutism, unconditionality, we can successfully solve any question, however difficult.

The great leader Comrade Kim Il-song taught as follows:

"If the guidance functionaries, ideologically embracing the policy of the party, earnestly, persistently grapple with executing it with strong will, there is no task that cannot be done." (Ibid., p 284)

The spirit of absolutism, unconditionality, toward the teachings of the great leader Comrade Kim Il-song and the guidelines of the party is the decisive guarantee for the victory of socialist construction and a revolutionary ethos our functionaries must possess. None but the functionaries holding the spirit of absolutism, unconditionality, toward the teachings of the great leader Comrade Kim Il-song and the guidelines of the party can think and act in accordance with the intent of the party and genuinely contribute to maximally stepping up socialist construction, overcoming all kinds of bottlenecks and barriers encountered.

If they are to highly display the revolutionary spirit of absolutism, unconditionality, toward the teachings of the great leader Comrade Kim Il-song and the guidelines of the party, they must be precise and thorough in the stand and posture to embrace the policy of the party, to begin with. Only if they firmly take the revolutionary stand that embracing the policy of the party with the warmest of warm hearts, they must carry it through unconditionally to the end, can they struggle earnestly, persistently to positively seek out and mobilize all kinds of reserves and possibilities and admirably perform the revolutionary duty assigned them by the party.

To correctly set the stand and posture of the functionaries and working people, to begin with, presenting it as a vital demand to carry through the teachings of the great leader Comrade Kim Il-song and the guidelines of the party, arose as a particularly important question before our Ch'angsong County which had to continue to add luster to the brilliant example personally set by our leader for regional economic construction. The prideful reality that Ch'angsong County, known for being an inhospitable region in bygone days, has been organized into a model unit for regional economic construction has shown clearly that the functionaries and working people properly setting their stand and posture of embracing the teachings of the great leader Comrade Kim Il-song and the guidelines of the party, to begin with, and going forward to thoroughly carry through the policy of the party is where an important guarantee for even more stepping up regional economic construction is.

Therefore, our Ch'angsong County Party Committee, presenting it as the most important work to solve precisely this question, has subordinated all other tasks to it. The county party committee has thoroughly established the ethos of organizing and launching all tasks, making it the first process of work to have the functionaries and working people assimilate the on-the-spot teachings of the great leader Comrade Kim Il-song into their flesh and bone, and has positively struggled to explain and drive home the policy of the party, using various forms and methods.

Functionaries of the county party committee, being the first to deeply study the on-the-spot teachings given by the great leader Comrade Kim Il-song on several hundred occasions, selected the tasks the county must carry out in order to step up regional economic construction, and worked out study courses by branches with a view to finding the method to execute the selected tasks. Based on them, we substantially organized and conducted lectures and seminars, competition in question-and-answer studies, and provided organizational guidance for those units which had received the on-the-spot guidance of the great leader Comrade Kim Il-song to regularly conduct the study of how our leader's on-the-spot guidance had come about. As a result of ideological indoctrination work planned, coordinated, and launched briskly in this manner, all functionaries and working people in the county have come to more deeply learn by experience the quintessence of the on-the-spot teachings of the great leader Comrade Kim Il-song, and have become able to display an infinite sacrificial spirit in carrying through our leader's teachings, deeply feeling by experience with their hearts the great love and trust bestowed on them by our leader.

Important in going forward to organize and launch all tasks in accordance with the teachings of the great leader Comrade Kim Il-song and the guidelines of the party is for the county party committee to timely straighten out the tilting and deficiency surfacing from among the functionaries in the course of carrying through the policy of the party. Our county party committee, precisely by solving this question in a timely manner, has been able to successfully insure various tasks all together, such as the task of expanding the raw materials base of local industry factories.

If, as the great leader Comrade Kim Il-song taught, the local industry is to be rapidly developed, it is imperative to continue thoroughly organizing its raw materials base.

But in the past period certain functionaries of our county, complacent with the raw materials base formed in a specific manner by the concern of the great leader Comrade Kim Il-song, failed to energetically launch the struggle to further expand the raw materials base. As the local industry factories were modernized and their production capacities grew, they came to require still more raw materials. In this situation, even such tendencies surfaced from among certain functionaries as merely looking to the province or the center for the solution to the raw materials question.

Grasping the meaning of such tilting surfacing from among administrative economic functionaries as an ideological deficiency caused by a lack of the spirit of absolutism, unconditionality, toward the teachings of the great leader Comrade Kim Il-song and the guidelines of the party, not by a mere lack of economic administrative calculations, the county party committee energetically launched ideological indoctrination and ideological struggle among them, on the one hand, and strengthened partywide guidance for stepping up the task of fostering the raw materials base. Functionaries of the county party committee, directly going down to the field together with the functionaries of administrative economic organs, organized and carried out the task of selecting a suitable location for forming and fostering a raw materials base, and assigning the task by the organ, by the enterprise, and exercising partywide guidance, positively led them in quickly expanding the raw materials base in emulation.

Thus in a short period of time we were able to reclaim some 50 chongbo of land and thoroughly form a base for cultivated raw materials, and we have come to have a firm prospect for increasing it twofold this year.

Experience energetically proves that when the county party committee thoroughly establishes among party members and working people the revolutionary spirit of absolutism, unconditionality, toward the teachings of the great leader Comrade Kim Il-song and the guidelines of the party, it is possible to successfully solve whatever questions and maximally step up regional economic construction.

An important experience gained by our county party committee in regional economic construction also shows that only by planning and coordinating organizational guidance work to develop the economy to suit the regional characteristics and by maximally promoting the strength and wisdom of the broad masses is it possible to score success in economic work.

The great leader Comrade Kim Il-song taught as follows:

"The policy of the party is clear. It is aimed at maximally mobilizing the good conditions and reserves existing in the region, conducting all tasks to suit the specific conditions of the county, such as the locality nestled in the mountains commendably utilizing the mountains, the locality by the sea commendably utilizing the sea, and the deployment of agricultural crops, mechanization, and the introduction of irrigation and electrification." (Ibid., p 248)

Inasmuch as the regional economy is an economy built relying on the regional sources of raw materials, in order to develop it rapidly it is imperative to commendably conduct organizational guidance work for effectively utilizing the favorable natural conditions and production potentialities of the region

concerned. Unless organizational guidance work is planned and coordinated, it is impossible to maximally, effectively mobilize and utilize the reserves and production potentialities of the region nor is it possible to successfully solve various questions arising in developing the local industry and the rural economy. We have deeply experienced the importance of organizational guidance work in regional economic construction through the process of quickly developing agricultural production and livestock production simultaneously, building movable domestic animal pens.

The great leader Comrade Kim Il-song, early on visiting Ch'angsong County and taking into consideration the fact that most of the arable land is scattered in deep gullies, gave us the task to quickly develop agricultural production and livestock production simultaneously, producing a lot of quality homegrown fertilizer even for the fields in the gullies by building movable pens for domestic animals and letting them feed on grass in rotation throughout the year. After the on-the-spot teachings of the great leader Comrade Kim Il-song our county built several hundred movable domestic animal pens in the gullies in a short period of time.

But in the initial period the movable domestic animal pens failed to produce homegrown fertilizer as planned. A number of the stock-raising workers had not put efforts into producing homegrown fertilizer, completely engrossed in raising the domestic animals, and certain guidance functionaries, too, failing to plan and coordinate organizational work, merely gave pep talks to the stock-raising workers to produce a lot of homegrown fertilizer.

The county party committee, based on having acquainted itself with the concrete state of economic work, repeated earnest collective discussions and strengthened political work among the stock-raising workers, on the one hand, and intensified partywide guidance to make the economic guidance functionaries heighten their sense of responsibility. In the course that the functionaries and working people, mobilized in unison under the guidance of the county party committee, were energetically launching the struggle to solve the pending question, numerous innovative proposals came to be presented. Based on them, the county party committee positively led the functionaries of the county cooperative farm management committee and cooperative farms in planning and coordinating economic organizational work, and creating models at Yaksu-ri and Kumya-ri and generalizing them. Through such process we were able to take concrete measures capable of increasing by far the production of homegrown fertilizer by assigning homegrown fertilizer production quotas to the stock-raising workers and deploying a full-time work force for cutting grass and placing it on the floor of movable domestic animal pens. We also led the management functionaries of cooperative farms in responsibly looking after the farm members who were raising domestic animals far away from the farms so that they might experience no inconvenience in life, and in going down to the field to evaluate their work and encourage them.

As a result of organizational guidance work conducted thus thoroughly, we have been able to brilliantly carry through the on-the-spot teachings of the great leader Comrade Kim Il-song for quickly developing agricultural production and livestock production simultaneously by raising domestic animals with mobility, and epochally increase agricultural production to suit the characteristics of our county.

One of the important questions in organizational guidance work for regional economic construction is planning and coordinating organizational political work for setting the broad masses in motion. Inasmuch as it is the masses of people in the region concerned who are in direct charge of regional economic construction, unless their strength and wisdom are positively set in motion, it is impossible to move the regional economy one step forward.

If we are to step up economic construction, promoting the strength and wisdom of the masses, we must positively lead them in highly displaying the revolutionary spirit of self-reliance and fortitude. Only he who has thoroughly armed himself with the revolutionary spirit of self-reliance and fortitude can energetically move forward, whatever the bottleneck and barrier, and carry through to the end the revolutionary duty assigned him. The process of the construction of a medium-size power plant in our county shows clearly that when we highly display the revolutionary spirit of self-reliance and fortitude, there is no barrier that we cannot break through, no fortress that we cannot occupy.

It was at the time when the question arose for constructing a medium-size power plant in our county in loyal response to the decision of the nineteenth plenary meeting of the Fifth Party Central Committee. For our county with no experience in power plant construction and little labor reserve that could be mobilized on a full-time basis, it was no easy task by any means to build with its own strength a power plant capable of completely satisfying the needs of the county for electricity.

But the county party committee, setting a bold goal to carry out with the strength of the county itself the construction of the power plant highly displaying the revolutionary spirit of self-reliance and fortitude and totally mobilizing all the means of propaganda and agitation, conducted political work aggressively among the masses. All party members and working people in the county, deeply understanding the importance and significance of the construction of the power plant through propaganda and agitation work, launched in union into carrying out lightning quick the enormous project calling for digging a waterway several thousand meters long and building a dam.

As the dam and waterway project progressed, the county party committee energetically called the masses to the struggle for resolving the necessary facilities and materials on our own. Thus we were able to satisfactorily resolve various materials such as electric wires, and manufacturing on our own the necessary facilities such as switchboard, advance the operation of the power plant.

In setting the strength and wisdom of the masses in motion, we put particularly great efforts into positively launching the movement to win the red flag of three revolutions and the movement to learn from the examples of unsung heroes. Holding aloft the revolutionary slogan of our party "Ideology, Technology, and Culture--All in Accordance with the Demands of Chuchel" we energetically launched the movement to win the red flag of three revolutions as we created models at Yaksu Cooperative Farm and County People's Hospital, and positively led all party members and working people in sacrificially struggling, like the unsung heroes, for the sake of the party and the leader, for the sake of the fatherland and the people.

Life showed clearly the immense vitality of the movement to win the red flag of three revolutions and the movement to learn from the examples of unsung heroes

guided by our party, and energetically proved that going forward with a tight grip on these movements is precisely where a firm guarantee for successfully carrying out simultaneously the human remolding task and economic and cultural construction lies.

The experience gained by our county party committee in regional economic construction also shows that only if the guidance functionaries set personal example in the forefront of the masses, is it possible to continue to energetically push economic work forward.

The great leader Comrade Kim Il-song, stating at the historic Ch'angsong joint conference that Ch'angsong County worked well in the past period because the guidance functionaries had practiced leading by personal example, taught that we must continue to highly display the revolutionary ethos of leading by personal example.

The county party committee, loyally upholding this teaching of the great leader Comrade Kim Il-song, has positively struggled to make the responsible functionaries always lead the masses at the forefront, every time difficult and complex questions arise.

When water unexpectedly gushed from a fountain at the power plant dam construction site in cold winter, responsible functionaries of the county party were the first to jump into it, dip up and throw out the water, and led the workers in continuing to energetically carry out the project; and also personally going down to the factory which was producing daily necessities made of iron and positively struggling, living together with the workers under the same roof, they made it possible to increase production more than fourfold at a stroke. Again, setting the goal to pick 1,000 tons of wild fruit every year, functionaries of the county party committee together with their families took the lead in scouring the mountain ranges in autumn and made it possible for the food factory to operate at full capacity with its own raw material.

In this manner for the past 20 years Ch'angsong County Party Committee, while planning and coordinating political work and organizational work with a grip on regional economic construction, by making the functionaries lead the masses by personal example, has been able to continue to add luster to the Ch'angsong example personally set by the great leader Comrade Kim Il-song, and register an epochal advance in the development of the local industry and the rural economy.

Today we are faced with the glorious task to epochally improve the standard of living for the people, energetically stepping up socialist economic construction by creating "the speed of the '80's" with the force of the postwar great chollima upswing.

By going forward to energetically launch the struggle to step up regional economic construction, loyally upholding the militant slogan set forth by the party, we shall positively contribute to bringing about a new upsurge in socialist economic construction and further strengthening the nation's economic foundations.

12153

CSO: 4109/12

THE GLORIOUS TRADITION OF THE KOREAN COMMUNIST YOUTH MOVEMENT

Pyongyang KULLOJA in Korean No 8 Aug 82 pp 21-27

[Text] Today our people and youths commemorate in a meaningful manner the 55th anniversary of the formation of the Korean Communist Youth League organized and led by the great leader Comrade Kim Il-song in the period of the anti-Japanese revolutionary struggle.

The formation of the Korean Communist Youth League in August 1927 by the great leader Comrade Kim Il-song was a historic event of epoch-making significance in our country's youth movement and in the developing Korean revolution.

With the Korean Communist Youth League formed, the unified guidance of the great leader Comrade Kim Il-song for the youth organizations and mass organizations in various forms came to be realized more thoroughly, and the force of genuine young communists of the rising generation who would be shouldering the Korean revolution came to be organized thoroughly.

The brilliant journey of more than half a century of the Korean communist youth movement is a prideful history in which a genuine beginning of the movement was marked by the great leader Comrade Kim Il-song and a new road of the youth movement in the era of self-dependence has been charted under the sagacious leadership of the party and the leader, and a glorious travel in which immortal achievements have been compiled in the history of the national liberation struggle and communist movement.

The glorious tradition of the Korean communist youth movement, which the great leader Comrade Kim Il-song personally organized at the dawn of the Korean revolution and thoroughly consolidated amid the flames of the formidable anti-Japanese armed struggle, constitutes a firm guarantee and a priceless revolutionary heritage for the victorious forward movement of the youth movement in our country.

Our youths, by thoroughly defending and brilliantly embodying this glorious tradition, shall go forward to add further luster to their glory as reliable youth vanguard of the Korean Workers Party in the sacred struggle for the attainment of the chuche cause.

(1)

The great leader Comrade Kim Il-song, early on marking the beginning of our country's communist youth movement in the period of the anti-Japanese revolutionary

struggle, has provided the glorious tradition of the Korean communist youth movement.

The question of the youth, the question of the youth movement, is one of the basic questions bearing on the future of the revolution, the destiny of the country and the people.

This has to do with the role played by the youth in the revolutionary struggle. The youth, because they are sensitive to the new, strong in progressiveness, and love justice and truth, come to embrace an advanced thought quickly and positively launch into the revolutionary struggle. Without the youth, the revolutionary struggle cannot move forward victoriously and there can be neither the future of the country nor the progress of society.

The destiny of the fatherland and the people, the future of the revolution depends on how the youth are indoctrinated, on how the youth movement is developed.

The youth movement is a glorious movement to embody the revolutionary thought of the leader of the working class and carry forward from generation to generation the revolutionary cause of the leader. Accordingly, correctly leading the youth movement always arises as one of the important strategic questions in the revolutionary struggle.

The great leader Comrade Kim Il-song, early on with his keen insights into the inherent weaknesses and incisive lessons of the earlier communist movement and youth movement in our country and into the position and role of the youth in social revolution, put the Korean youth movement on new tracks.

Our country's youth movement, which had not been able to walk a straight road for lack of the leadership of a sagacious leader and a correct struggle line and program, came to embark for the first time on the road of genuine development when the great leader Comrade Kim Il-song organized the Down-With-Imperialism Union.

Formation of the Down-With-Imperialism Union--this was a historic proclamation heralding a new start of our revolution, and since that time, with the beginning of the glorious chuche cause marked in our country, the Korean youth movement, together with the communist movement, came to embark on the rewarding road of writing a new chapter of its history with a scientific struggle program, loyally attending the great leader Comrade Kim Il-song.

The great leader Comrade Kim Il-song, personally forming after organizing the Down-With-Imperialism Union various youth and juvenile organizations such as the Saenal Juvenile League and the Anti-Imperialist Youth League, the Korean Communist Youth League and the Paeksan Youth League, and in the process of organizing and guiding their activities, enunciated the basic principles arising in the construction and activity of chuche-oriented youth organizations and brilliantly embodied them in the practice of the revolutionary struggle.

In the course of the arduous anti-Japanese revolutionary struggle under the sagacious leadership of the great leader Comrade Kim Il-song the glorious tradition of the Korean communist youth movement came to be established.

That the chuche ideology system and the communist revolutionary spirit based on faithfulness to the great leader Comrade Kim Il-song have been firmly established within the youth movement, that priceless experiences have been gained in revolutionary youth organization construction, and the revolutionary work method and work style have been created is becoming the glorious tradition of the Korean communist youth movement our respected and beloved leader established amid the flames of the formidable anti-Japanese revolutionary struggle.

The glorious tradition of the Korean communist youth movement, whether viewed from the course in which it has been established or from the thought and content running through it, constitutes a priceless heritage giving an eternal life force to our developing youth movement.

The Korean communist youth movement under the sagacious leadership of the great leader Comrade Kim Il-song in the period of the anti-Japanese revolutionary struggle, writing a new chapter of the history of its own development, compiled an immortal achievement which will be shining eternally in the history of the fatherland.

The immortal achievement scored by the Korean communist youth movement lies above all in having performed a great role in paving the road to brilliantly attaining the chuche revolutionary cause.

The great leader Comrade Kim Il-song taught as follows:

"We can say that our revolutionary struggle, as a matter of fact, began with the task of indoctrinating and uniting the youth." ("Answers to Questions Posed by Foreign Journalists," Vol 2, p 86)

In order that the revolutionary struggle may move forward victoriously, there has to be a correct guiding thought for the revolution, and the broad masses of people must be organized, mobilized, and thoroughly united into one force.

The respected and beloved leader Comrade Kim Il-song, discovering early on when he first set out on the road of revolution the great truth that the masters of the Korean revolution are the Korean people and that only if the masses of people rise up, is it possible to win victory in the revolutionary struggle, began with the task of indoctrinating and uniting the youth and students who are high in anti-imperialist consciousness and quick in national awakening, and gradually awakening and arousing the broad masses, organized and launched the revolutionary struggle.

With the great leader Comrade Kim Il-song organizing and leading the communist youth movement, a new chapter of the history of the Korean youth movement began and the Korean revolution came to herald a new era of moving forward along a new road, the road of self-dependent development.

It is precisely here where a great achievement scored by the youth movement of our country organized and led by the respected and beloved leader Comrade Kim Il-song lies.

It is part of the immortal achievement scored by the communist youth movement of our country that it has brought up a large number of core elements of the

communist youth, providing a model of the ideomental features which the genuine chuche-oriented revolutionary must possess.

During the period of the glorious anti-Japanese revolutionary struggle the respected and beloved leader Comrade Kim Il-song brought up fresh young communists of the rising generation as the vanguard of the revolution with flawless lofty communist ideomental features attained.

The new generation of young communists who had grown up in the bosom of the great leader Comrade Kim Il-song possessed lofty revolutionary ethos such as infinite faithfulness to the leader and uncompromising fighting spirit against the enemies of the class, invincible convictions and indomitable struggle spirit, revolutionary comradesly love and ethics, socialist patriotism and proletarian internationalism.

It became a most precious resource for the victorious forward movement of our revolution that a force of young communists possessing lofty ideomental features was created.

As, in the course of the anti-Japanese revolutionary struggle for the freedom and liberation of the fatherland, a model of the lofty ideomental features which the communist revolutionary must possess was created, and the youth vanguard and communist core elements possessing such features were brought up, the chuche revolutionary cause charted in the Paektu forests has been able to dynamically move forward along the road of victory.

Another part of the immortal achievement scored by the communist youth movement organized and led by the great leader Comrade Kim Il-song in the period of the anti-Japanese revolutionary struggle lies in having performed a great role in uniting the patriotic people of all strata and creating a solid chuche revolutionary force for the Korean revolution.

The young communists, loyally upholding the lofty will of the great leader Comrade Kim Il-song, went in among the broad circles of people and energetically launched organizational political work with a view to uniting them in various types of anti-Japanese organizations and inspiring them to the sacred anti-Japanese war.

By the positive activities of the young communists under the sagacious leadership of the great leader Comrade Kim Il-song the broad circles of people such as the workers and peasants came to be firmly united around our respected and beloved leader, and the chuche revolutionary force firmly guaranteeing the victory of the anti-Japanese revolution came to be reinforced more thoroughly.

Indeed, the communist youth movement organized and lead by the great leader Comrade Kim Il-song in the period of the anti-Japanese revolutionary struggle performed a great role in victoriously moving the Korean revolution forward and compiled an achievement which will be shining long together with the history of the Korean communist movement.

(2)

What occupies the most important place in the glorious tradition of the Korean communist youth movement is genuine faithfulness, indomitable revolutionary spirit toward the great leader of the revolution, the peerless helmsman.

The indomitable revolutionary spirit--this is a resolute revolutionary spirit to loyally attend and uphold with a true heart the helmsman of the revolution in the formidable class struggle, resolutely protect and defend the thought of the helmsman, and unhesitatingly offer even life in order to realize it.

The indomitable revolutionary spirit is a lofty spirit manifesting itself in the relationship between the leader and the soldier, the helmsman and the soldier in the revolutionary struggle of the working class.

In the revolutionary struggle of the working class the leader and the soldier form an inseparable whole. If the leader is the supreme brain behind the masses of people and the supreme helmsman, the soldier is a voluntary revolutionary fighter positively upholding the leader. It is an indispensable requirement in the victory of the revolution that the soldiers should loyally attend and uphold the leader.

The revolutionary cause of the working class comes to victoriously move forward by the positive activity of the revolutionary soldiers loyally upholding the leadership of the peerless leader. The revolutionary thought of the leader is resolutely protected and carried through by the soldiers, and the leadership of the leader, too, is realized by the positive activity of the soldiers.

It is an immutable truth positively proved by the historical experience of our revolution and communist movement that the revolution moves forward and wins by the sagacious leadership of the peerless leader and by the positive activity of the revolutionary soldiers loyally upholding it. Experience eloquently shows that when the revolutionary soldiers, holding the indomitable revolutionary spirit, loyally uphold, resolutely protect and defend their helmsman and sacrificially struggle to carry through the order and directive of the leader, the revolution victoriously moves forward otherwise the revolution comes to go through twists and turns.

The indomitable revolutionary spirit was highly displayed among the young communists infinitely faithful to the great leader Comrade Kim Il-song in the period when our revolution was being charted.

The great leader Comrade Kim Il-song taught as follows:

"Under the leadership of the Korean communists a large number of the patriotic youth, personally bearing arms, launched the heroic anti-Japanese guerrilla struggle and set a lofty example of the young communist revolutionary fighter and demonstrated the revolutionary mettle of the Korean youth before the whole world."
(A Collection of Writings of Kim Il-song," Vol 18, pp 307-308)

In the period when the beginning of the Korean revolution was being marked the young communists loyally upheld and attended the respected and beloved leader Comrade Kim Il-song as the guiding star of the revolution, as the sun of the nation, and struggled, offering all their youth, all their lives, in order to realize the revolutionary thought of our leader.

The indomitable revolutionary spirit displayed by them is becoming the most precious tradition which the Korean communist youth movement must carry forward and develop, and constitutes a priceless ideomental heritage for our youths in preparing themselves as genuine chuche-oriented communist revolutionaries infinitely faithful to the party and the leader.

The indomitable revolutionary spirit highly displayed among the young communists such as Kim Hyok and Ch'a Kwang-su was a most lofty revolutionary spirit based on revolutionary convictions and ethics.

The faithfulness of the revolutionary soldier to the leader becomes a genuine one when based on revolutionary convictions and ethics. The revolutionary, only when he firmly engraves in his heart loyalty to the leader as his convictions and ethics, can loyally revere the party and the leader with a true heart and go forward to fight unswervingly for the sake of the revolutionary cause of the leader, whatever the adversity.

The convictions and ethics of the revolutionary loyally attending and upholding the leader are not something that is engraved in his heart spontaneously. These can become firm ones only when he feels by experience with all his heart the greatness of the great helmsman, the leader.

The young commuists, at a loss what to do unable to find the correct road of struggle in the absence of a peerless leader to attend in bygone days when the dark clouds of ruin were hanging over the country, came to find the genuine route of the revolution for the first time as the great leader Comrade Kim Il-song appeared at the helm of the revolution, and feel by experience with all their hearts the greatness of our respected and beloved leader and the sagacity of his leadership. The young communists went forward to loyally revere and uphold with a true heart the respected and beloved leader Comrade Kim Il-song and give all of their body and mind to the chuche revolutionary cause, firmly believing that the road led by our leader was none other than the road of victory and glory.

The young communists, precisely because they held such revolutionary spirit, loyally attended the respected and beloved leader Comrade Kim Il-song as the guiding star of the Korean revolution, as the center for unity, even in that formidable period when there was yet neither the party nor the government and there was no knowing when the revolution would be victorious. Living every minute of their life solely for the sake of our leader and gladly offering their youth, even their lives if for the sake of our leader, they went forward to resolutely fight, engraving in their hearts unswerving loyalty to our leader, whatever the adversity.

This was a manifestation of warm loyalty, born of their revolutionary convictions and ethics, to the respected and beloved leader Comrade Kim Il-song, and constitutes a brilliant example showing the height to which the faithfulness of the genuine chuche-oriented revolutionary soldier upholding our leader must attain.

Having gone forward to loyally uphold the great leader Comrade Kim Il-song based on revolutionary convictions and ethics is where an important characteristic of the indomitable revolutionary spirit displayed by the young communists is.

The faithfulness, the indomitable revolutionary spirit highly displayed by the young communists at the dawn of our revolution was the warmest, purest one.

Faithfulness to the leader, if only it becomes one for attending and following the leader with the purest and cleanest of consciences, can become the sincerest one.

The immortal revolutionary anthem "The Star of Korea" written and disseminated by the young communists who loyally revered and upheld the great leader Comrade Kim Il-song as the helmsman of the revolution, as the center for unity, literally bespeaks their purest and cleanest of faithfulness.

In the immortal revolutionary anthem "The Star of Korea," the infinite gratitude and pride of the young communists who greeted the great leader Comrade Kim Il-song as the guiding star of the Korean revolution are fervently reflected, and their ardent aim and revolutionary will to loyally uphold and attend and follow our respected and beloved leader to the end as the morning star of Korea, as the sun of the nation, are contained.

The immortal revolutionary anthem "The Star of Korea" has always made our people burn with an infinite feeling of adoration and warm loyalty to the great leader Comrade Kim Il-song, and energetically encouraged and inspired them to display boundless devotion and sacrificial spirit on the glorious road of the revolution.

The indomitable revolutionary spirit of the young communists was also the most resolute and solid one knowing no pretenses, no change of heart.

The revolutionary struggle of the working class is arduous and formidable. In the course of the revolutionary struggle one could encounter the ceaseless sabotage machinations of the imperialists and enemies of the class, and the vicious conspiratorial maneuverings of all kinds of opportunists and factional elements who have infiltrated the revolutionary ranks.

None but faithfulness which does not change in the face of whatever storms and trials encountered on the road of the revolution becomes genuine faithfulness to the leader.

The indomitable revolutionary spirit displayed by the young communists, faithfulness to the leader, was a truly resolute and firm one which knew no change of heart, no pretense, however extreme the machinations of the enemies at home and abroad, however formidable the revolutionary situation.

The young communists, knowing no vacillation, no hesitation even when encircled by the wicked enemies, even to the last breath on the gallows, unswervingly revered and loyally followed none but the great leader Comrade Kim Il-song, and went forward to resolutely fight, entrusting all their destinies to the leader. On the road of carrying through the line and guidelines set forth by the great leader Comrade Kim Il-song they never alibied themselves or grumbled about conditions in the slightest for failure, considering it the supreme glory to offer their lives on

that road. Precisely because they held such resolute spirit, the young communists were able to struggle like the phoenix, always loyally upholding the sagacious leadership of the great leader Comrade Kim Il-song, whatever the adversity.

The loyalty, the indomitable revolutionary spirit of the young communists, because it was the most pure and solid one which started from revolutionary convictions and ethics, one which would not change in whatever environments, is always encouraging and inspiring our people to struggle and victory.

The priceless tradition of the indomitable revolutionary spirit highly displayed by the young communists, genuine faithfulness to the great leader Comrade Kim Il-song, energetically encouraged our people and youths to acquit themselves fully of their infinite faithfulness to our respected and beloved leader in the heroic anti-Japanese armed struggle and the formidable Fatherland Liberation War, in the practical struggle for postwar rehabilitation and reconstruction and great socialist construction.

The genuine faithfulness to the leader, the indomitable revolutionary spirit highly displayed among the young communists is becoming a priceless tradition of the Korean communist youth movement and a precious ideomental heritage indeed which energetically encourages and inspires our youths and people, not only today but eternally in the future as well, to struggle generation after generation to attain the chuche revolutionary cause to the end, loyally upholding the sagacious leadership of the party and the leader.

(3)

The Korean youth movement, which has inherited the priceless tradition of the Korean communist youth movement established in the period of the anti-Japanese revolutionary struggle, has walked a prideful road together with the struggle history of our party.

In the brilliant victories and achievements scored by our people in the revolutionary struggle and construction task under the sagacious leadership of our party are contained the heroic struggle and priceless achievement of your youths.

Amid the awesome practical struggle to transform nature and society the ideomental features of our youths have changed out of recognition, and they have grown up into a reserve unit of the Korean Workers Party, into a force of workers who will be shouldering the Korean revolution.

Among our youths the chuche ideology is filled to the brim, and all youths are thinking and acting wherever, whenever, in accordance with the thought and intent of the party. Because of the presence of the youth infinitely faithful to the party and the revolution, the future of our revolution is boundless and the ultimate victory of our revolution is being firmly guaranteed.

The Korean youth movement, which has walked a road of brilliant victory and glory, is today under the leadership of our party achieving an even more dynamic development on the historic march route toward conversion of the whole society to the chuche ideology.

Our party is a banner of glory leading the Korean youth movement along the one road of victory.

The great leader Comrade Kim Il-song taught as follows:

"It is precisely the Korean Workers Party which leads the youth movement in our country, indoctrinates the youth with an advanced thought, and teaches them a correct ahead for struggle." (Ibid., p 313)

Today our party is energetically leading the task to indoctrinate and bring up the youth as reliable successors to the revolution who will carry forward generation after generation and attain the chuche revolutionary cause.

It occupies an important place in the leadership of our party for youth work to prepare the youth as genuine chuche-oriented revolutionaries infinitely faithful to the party and the leader.

The revolutionary cause of the working class charted by the leader can be brilliantly carried forward and attained only when the younger generation, the generation continuing the revolution, acquits itself fully to the end of its loyalty to the party and the leader.

Indoctrination in faithfulness to the leader can display its great vitality only if it is correctly combined with indoctrination in terms of principle aimed at making the decisive role of the leader in the revolutionary struggle understood and at the same time, with indoctrination aimed at making the great revolutionary thought, revolutionary history, and communist character of the leader deeply learned by experience.

The movement initiated by our party to learn from the youth and juvenile days of the great leader Comrade Kim Il-song most precisely embodies such demands of indoctrination in faithfulness to the leader.

As, by the sagacious leadership of our party, the system of ideological indoctrination work to learn from the glorious youth and juvenile days of the great leader Comrade Kim Il-song has been firmly established, and as various tasks such as "one thousand li of learning," "one thousand li of restoration," and march to the revolutionary battlefields in Paektu Mountain are organized and conducted every year for the youth and juvenile students, the younger generation is admirably growing up into genuine chuche-oriented revolutionary soldiers infinitely faithful to the party and the leader.

Today among the youth and juveniles loyalty to the party and the leader is being solidly consolidated into indeflectible convictions which will be forever unwavering and unchanging, whatever the storm, and is becoming an ideomental motive power firmly governing all of their thinking and practical action. This bespeaks that the movement lit by the party to learn from the youth and juvenile days of our great leader is indeed a powerful indoctrination method making the rising generation from a tender age thoroughly nurture loyalty to the party and the leader and leading them in attaining the chuche revolutionary cause generation after generation to the end.

Setting forth slogans of loyalty such as "Let us become a honor guard unit, a do-or-die unit infinitely loyal to the great leader and the glorious party!" and "Let us become a reliable youth vanguard of the Korean Workers Party!" with a view to thoroughly preparing the youth and juveniles as genuine chuche-oriented revolutionaries infinitely faithful to the party and the leader, our party is sagaciously leading the way in making comprehensively embodied among the youth the indomitable revolutionary spirit highly displayed by the young communists in the period of the anti-Japanese revolutionary struggle.

The revolutionary slogans set forth by the party, as they are aimed at making our ranks of the youth filled to overflowing with the indomitable revolutionary spirit displayed by the young communists of the 1920's, literally show the revolutionary will of our party intent on making all of the youth, becoming the Kim Hyok, the Ch'a Kwang-su of the 1980's and loyally upholding the party and the leader, go forward to attain the chuche revolutionary cause to the end.

The sagacity of leadership of our party in going forward to bring up the younger generation as a militant reserve unit of the revolution also lies in that by giving prominence to the youth and leading them as the shock brigade, as the vanguard unit of socialist construction, our party has seen to it that they are tempered amid formidable revolutionary practice.

To thoroughly temper the youth through revolutionary practice is not only an important task to step up socialist, communist construction but also an energetic method to bring them up as reliable successors to the revolutionary cause.

Firmly believing in the youth and putting them at the forefront of the marching column, our party is positively leading them in highly demonstrating their resourcefulness and valor at all times on all fronts of socialist construction.

By the revolutionary leadership of the party today our youths consider it an unsurpassed glory and pride, the deserved duty of the youth to step forward to take on difficult and backbreaking work on all fronts of socialist construction, and are becoming the forerunners scoring a breakthrough in the struggle to erect monumental structures for the ages in this land of the fatherland such as tapping new coal mines and constructing power plants, building railroads and reclaiming tidelands.

Again, by setting forth revolutionary guidelines for enhancing the combat strength of Socialist Working Youth League organizations and strengthening the organizational life of SWYL members and by having a strong organizational life system established for them, our party has strengthened and developed the SWYL into a vibrant, live organization, and is reliably bringing up the youth as genuine successors to the revolution ideologically wholesome and strong in organizational nature and discipline, as a youth vanguard infinitely faithful to the party and the leader.

All of the youth and juveniles are being admirably prepared as successors to the chuche revolutionary cause, as a reliable new generation to shoulder the future of the fatherland and the revolution--this is the priceless fruit of the energetic leadership of our party for youth and juvenile work.

Today SWYL organizations and the youth are faced with the lofty and glorious duty to attain generation after generation to the end the chuche revolutionary cause which, charted by the great leader Comrade Kim Il-song, is moving forward under the leadership of the party and the leader.

In order to admirably perform the glorious duty to ultimately attain the chuche revolutionary cause, the youth, brilliantly carrying forward and developing the glorious tradition of the Korean communist youth movement, must thoroughly establish the revolutionary view of the leader and go forward to loyally uphold the leadership of the party.

It is the most sacred revolutionary duty of SWYL organizations and the youth to loyally uphold the leadership of the party and be infinitely faithful to the party.

Apart from the leadership of our party there could be neither the strengthening and developing of the youth movement nor a hope-filled future of the youth nor the ultimate victory of the chuche cause.

As did the young communists such as Kim Hyok and Ch'a Kwang-su loyally uphold and attend the great General Kim Il-song, the sun of the nation, and glorify the dawn of the Korean revolution, by becoming the Kim Hyok, the Ch'a Kwang-su of the 1980's and going forward to loyally uphold the leadership of the party and the leader, all of the youth must attain to the end the cause to convert the whole society to the chuche ideology.

The road ahead for our youths dynamically moving forward under the sagacious leadership of the party and the leader is infinitely brilliant, and there shall be none but victory and glory.

12153

CSO: 4109/12

THREE REVOLUTIONS AND THE TWO FORTRESSES OF COMMUNIST CONSTRUCTION

Pyongyang KULLOJA in Korean No 8 Aug 82 pp 28-33

[Article by Ch'oe Sok-man]

[Text] What occupies an important place in the socialist, communist construction theory put forward by the great leader Comrade Kim Il-song is the unique thought and theory on the three revolutions and occupying of the two fortresses.

The thought on the three revolutions and occupying of the two fortresses is a scientific, revolutionary thought set forth based on a comprehensive analysis of the intrinsic demands of the communist society and the law of attainment of the society.

The thought and theory on the three revolutions and occupying of the two fortresses enunciated by the great leader Comrade Kim Il-song constitute a programmatic guiding principle, a theoretical and practical weapon which the party of the working class and the communists must tightly grasp in the struggle to build the communist society where the independent stand and attitude of the masses of working people will have been completely realized.

For the party of the working class, which has come to power, to correctly set the ultimate goal of the revolution and the method for the attainment is one of the basic questions in winning the victory of the socialist, communist cause.

The ultimate goal of the party of the working class lies in building the communist society, the ideal and future of mankind. The struggle to build Communism is an awesome one to remake nature and society, and social beings, and a difficult and complex task which has to chart an unfamiliar path never before walked by anyone. Consequently, the communist revolutionary cause can win a brilliant victory only when a precise strategic goal and struggle guidelines are correctly enunciated.

The great leader Comrade Kim Il-song, by putting forward the unique thought on the three revolutions and occupying of the ideological fortress and material fortress based on his scientific insights into the demands of the law of socialist, communist construction, has scientifically enunciated the strategic goal of the revolutionary struggle of the working class and the method of struggle.

The great leader Comrade Kim Il-song taught as follows:

"The government of the republic, energetically launching the three revolutions, must revolutionize, working classize, and intellectualize all members of society, and remaking all areas of the society in accordance with the demands of the working class, must successfully occupy the ideological fortress and material fortress of Communism." (Book "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology," p 12)

The unique thought and theory of the great leader Comrade Kim Il-song on the three revolutions and occupying of the two fortresses constitute an important part of the content of the chuche communist revolutionary theory.

The theory on the three revolutions and the two fortresses graphically enunciates the strategic goal and the basic method of communist construction.

The theory on the two fortresses of Communism enunciates the strategic target of the revolution, and the theory on the three revolutions sets forth the basic method for occupying this strategic target.

The occupying of the ideological fortress and the material fortress is the two strategic goals of communist construction.

The ultimate goal of Communism lies in completely realizing the independent stand and attitude of the masses of working people.

All revolutionary struggles are a struggle of the masses of working people to cast off enslavement in class and racial terms, a struggle to protect the independent stand and attitude. The reason the working class struggles for Socialism, Communism is, in the final analysis, for casting off all kinds of enslavement and enjoying an independent, creative life as the masters of nature and society.

The communist society is a highly developed society where the masses of people, the masters of nature and society, not only will have been liberated from all kinds of exploitation and oppression but will be enjoying a completely independent, creative life to their heart's content both ideologically and materially.

If the masses of working people are to enjoy an independent, creative life, their independent stand and attitude and creative stand and attitude must be insured altogether simultaneously in the two realms of ideological life and material life.

People's social life is conducted in various spheres such as the economic and cultural, ideological and moral spheres, but in the end, they boil down to the two realms of ideological life and material life. Consequently, the communist society will come to be attained when the independent, creative life of the masses of working people is completely insured in these two realms.

The struggle to occupy the ideological fortress and the material fortress is precisely a struggle to realize the intrinsic demands of Communism in ideomental life and material life, the two basic realms of human life.

The struggle to occupy the ideological fortress is a struggle to create ideological and cultural conditions which make it possible for the masses of working people

to cast off the constraint of outdated ideas and completely realize their independent stand and attitude in ideomental life. Only through the struggle to occupy the ideological fortress is it possible for the masses of working people to completely liberate themselves from the constraint of all kinds of outdated ideas and cultural backwardness, and admirably attain the ideomental features and qualifications which the communist social being must possess. When this comes to pass, people will be able to completely enjoy an ideomentially independent, creative life.

The struggle to occupy the material fortress is a struggle to create material conditions which make it possible for the masses of working people to enjoy an independent, creative life to their heart's content in the realm of material life. Put another way, it is a struggle to highly develop the productive forces of society to such an extent as to make it possible to establish communist ownership of the means of production and realize the communist principle for all people to work according to abilities and receive distribution according to needs. Only by energetically launching this struggle and occupying the material fortress is it possible to completely realize social equality of the masses of working people in the realm of material life and satisfactorily fill their material needs.

To energetically launch the struggle in this manner to occupy the two fortresses of Communism--the ideological fortress and the material fortress--constitutes a firm guarantee for completely realizing the independent stand and attitude of the masses of working people in all aspects of social life. This bespeaks that the ideological fortress and the material fortress constitute the strategic target for construction of the communist society.

The three revolutions are the basic method of occupying the strategic target of Communism--the ideological fortress and the material fortress.

The great leader Comrade Kim Il-song taught as follows:

"The three revolutions--ideological, technological, and cultural--are the basic method of communist construction." (Ibid., p 7)

What makes the three revolutions the basic method of communist construction lies above all in that they constitute the strategic task for occupying the ideological fortress and the material fortress.

The strategic task for attaining the communist cause is determined by the content of the revolution which the working class must carry out to the end with a tight grip on it.

The three revolutions for occupying the ideological fortress and the material fortress of Communism constitute the content of the revolution which is continued under Socialism.

The struggle to occupy the ideological fortress and the material fortress is a struggle to liquidate all kinds of relics of the old society in all the economic and cultural, ideological and moral spheres.

Even after the victory of the socialist revolution and establishment of the socialist system, relics of the old society will be remaining in the ideological,

technological, and cultural spheres, and on account of that, all kinds of distinctions such as the distinctions in terms of class and the distinctions in terms of labor conditions will come to remain in the socialist society. If the independent stand and attitude of the masses of working people is to be completely realized, they must be liberated not only from domination and enslavement in terms of class but even from the constraint of relics of the old society, and to that end, the three revolutions--ideological, technological, and cultural--must be energetically launched.

The ideological revolution is an indispensable requirement in occupying the ideological fortress through human remolding work.

Man is the master of an independent, creative life, and its creator. Unless man's ideological consciousness is remolded the communist way, it is impossible to realize the aim and demand of the masses of people to live independently, and accordingly, it is impossible to occupy the ideological fortress. Only by liberating people from outdated ideas is it possible to turn their ideological life completely independent and creative. If outdated ideas and viewpoints, outdated modes of thinking are to remain in the heads of working people, they cannot maintain their stand as the masters of nature and society nor can they acquit themselves fully of their role as such masters. Therefore, if the masses people are to enjoy a rewarding life as genuine social beings, their ideological liberation must be realized.

The task to occupy the ideological fortress, liberating the masses of working people from outdated ideas and indoctrinating, remolding them the communist way, is carried out through the ideological revolution.

The technological revolution is an indispensable requirement in occupying the material fortress of Communism, thoroughly laying material and technical foundations.

In order to build Communism, it is imperative to not only remold social beings themselves but remake society and nature to suit the demands of the independent stand and attitude of the masses of working people.

Only by remaking the communist way all aspects of social life such as the economic and cultural aspects is it possible to insure a completely independent, creative life for people.

It is one of the most important conditions for providing an independent, creative life for the masses of people to establish a new economic system which thoroughly serves the masses of working people. The economic system determines people's social relations, and at the base of all social relations lie the ownership relations regarding the means of production. Social relations wherein people's independent, creative life is realized are attained when the unitary rule of ownership by all of the people, communist ownership of the means of production is established. To that end, it is imperative to highly develop productive forces, positively pushing the technological revolution, to such an extent as to make it possible to implement the communist principle of distribution.

The technological revolution is a sacred task to develop productive forces and ceaselessly enhance the material well-being of the people, and liberate working

people from backbreaking labor. Only by energetically launching the technological revolution is it possible to not only realize a complete social equality in labor life but satisfactorily insure the material needs of the people, consolidating and developing the socialist economic system.

The struggle to occupy the two fortresses of Communism also calls for energetically launching the cultural revolution.

A completely independent, creative life of people in the communist society is realized only by the establishment of a new culture and its high development.

Only by thoroughly eliminating the culture of the old society gnawing at people's independent consciousness and by building a genuine communist culture serving the masses of working people can the people enjoy a truly cultured and civilized life.

The communist culture representing the highest stage of mankind's civilization is realized through the cultural revolution.

Only by carrying out the cultural revolution is it possible to eliminate once and for all the cultural backwardness left behind by the old society and make the genuine culture of the working class firmly prevail societywide, and admirably satisfy the cultural needs of working people, comprehensively developing all areas of culture such as education, science, literature and arts.

Thus the three revolutions--ideological, technological, and cultural--constitute the basic content of the revolution for occupying the ideological fortress and the material fortress, and the basic method for the realization.

What makes the three revolutions the basic method of communist construction also lies in that they represent the mode of revolution to occupy the ideological fortress and the material fortress.

The mode of revolution is one of the decisive conditions for the victory of the revolutionary struggle.

All revolutionary struggles can win a brilliant victory only by a mode of revolution consistent with them. This is so because, even after the content of the revolution is precisely determined, if a correct mode of revolution consistent with it is not established, it will be impossible to successfully realize the object of the revolution.

The mode of revolution aimed at realizing the ultimate goal of communist construction is determined by the intrinsic demands of the struggle to occupy the ideological fortress and the material fortress.

The process of occupying the two fortresses of Communism is an awesome revolutionary struggle to basically change and communize the material conditions of society and the ideological consciousness of people, and a fierce class struggle to overcome everything outdated.

But this struggle, unlike the revolutionary struggle to liquidate the exploiting class and the exploiting system, is a sacred task to consolidate and develop

the victorious socialist system and remake nature and society and social beings to suit the independent aim and demand of the masses of working people.

Consequently, the struggle to occupy the two fortresses calls for a new mode of revolution.

The struggle to occupy the ideological fortress and the material fortress is a task for the sake of the masses of working people who have become the masters of the state and society, and a task they must carry out themselves. This struggle, only if it is conducted by a new mode basically different from the struggle opposing the exploiting system and the exploiting class, can be carried out successfully.

The three revolutions to liquidate the old and create the new are a mode of revolution consistent with the intrinsic nature of the socialist system and the will of the masses of people.

The mode of the three revolutions works to thoroughly liquidate the relics of the old society still remaining in the ideological, technological, and cultural areas to suit the revolutionary character of the socialist society where the masses of working people have become the masters of the state and society, and unity and cooperation between the working people constitute the basics of social relations. Again, this mode of revolution successfully pushes the task of remaking nature and society, and social beings to suit the aim and will of the masses of people. The method of eliminating the old and creating the new is an innate mode of revolution to occupy the two fortresses of Communism.

The task to occupy the ideological fortress and the material fortress is a struggle to eliminate the relics of the old society and insure the victory of what is new, what is communist in all the political, economic, and cultural areas, and as such, calls for carrying out the revolution through and through by the method of indoctrinating and remolding people, the method of eliminating the old by creating the new.

Only by carrying out the revolution by the mode of three revolutions is it possible to go forward to successfully solve all questions arising in occupying the ideological fortress and the material fortress, firmly uniting the masses of people into one political force and positively setting their inexhaustible strength and wisdom in motion.

Thus the three revolutions, because they hold the content and mode of revolution for occupying the two fortresses of Communism, constitute the basic method of energetically hastening the occupying of the ideological fortress and the material fortress.

The three revolutions, also by precisely making clear the revolutionary principle which must be firmly maintained in occupying the two fortresses of Communism, make it possible to successfully occupy the ideological fortress and the material fortress simultaneously.

The great leader Comrade Kim Il-song taught as follows:

"We have always emphasized that what is important above all in building Socialism, Communism after overturning the capitalist system is strengthening the struggle

for occupying the ideological fortress, and appealed to party organizations to give priority to the ideological revolution over all other tasks." ("Kim Il-song Selected Works," Vol 6, p 415)

It is the demands of the law of the developing revolutionary movement, the developing communist movement to give a firm priority to the ideological revolution and direct priority efforts to occupying the ideological fortress.

Inasmuch as the revolutionary movement, the communist movement is a goal-conscious movement, it is imperative to go forward always with a tight grip on people's thought as the basics of the revolutionary struggle and construction task.

Going forward with a tight grip on people's thought as the basics is a basic principle arising in occupying the ideological fortress and the material fortress of Communism.

The struggle to occupy the ideological fortress and the material fortress of Communism representing the highest stage of the revolutionary movement, in light of the intrinsic nature of the struggle itself, calls for a high ideological consciousness of people.

The socialist, communist society is a society built by the masses of people through goal-consciousness. People's goal-conscious activity is governed by their ideological consciousness. Ideological consciousness, because it reflects people's demands and interests, performs the most positive functions in their activity. Apart from control and adjustment of ideological consciousness, people's independent and creative activity is unthinkable. Only if people's consciousness is remolded the communist way, can they take goal-conscious action to conquer nature and positively launch the struggle for social progress.

Now, ideological remolding is a task more difficult than the task to remake people's material conditions or the task to improve their cultural standard. This is so because the dregs of outdated ideas and backward life habit are very conservative and persistent.

Only by giving a firm priority to the ideological revolution is it possible to successfully push the difficult and complex human remolding task and successfully expedite communist construction, mobilizing the creative wisdom and positiveness of the masses of people to the hilt in revolution and construction.

If ideological remolding work is neglected or weakened, old ideas can resurrect and inflict grave aftereffects on revolution and construction. The more revolution and construction progress and the more people's living standard improves, the more energetically the human remolding task, the ideological revolution, must be launched. Only then will it be possible to consolidate and develop the victorious socialist system, continuing to heighten the revolutionary fervor of the masses of people, and go forward to successfully step up communist construction. Therefore, in the struggle to occupy the ideological fortress and the material fortress, it must be held as a firm principle to highly inspire people's self-awareness and positiveness, always giving priority to ideological remolding work.

To say to put priority efforts into the ideological revolution does not mean by any means that it will do to slight the technological revolution and the cultural revolution or regard as secondary the task to occupy the material fortress.

The struggle to occupy the ideological fortress and the material fortress is closely linked together.

People's ideological consciousness performs decisive functions in their struggle to transform material conditions, but ideological remodeling cannot be conducted divorced from the material conditions of society. Only if the ideological consciousness of working people is remolded, is it possible to commendably conduct economic construction, and on the other hand, only if it is firmly underlined with the task to build the economy and lay the material foundations of society, will it also be possible to go forward to successfully push the task to remold their ideological consciousness the communist way.

Therefore, only by pushing ahead with the technological revolution and the cultural revolution in a unified process while giving a firm priority to the ideological revolution will it be possible to successfully occupy the ideological fortress and the material fortress simultaneously--the strategic goal of Communism.

With the great leader Comrade Kim Il-song on a firm chuche stand enunciating the thought and theory on the three revolutions and occupying of the two fortresses, the communist construction theory has come to be further developed and enriched into a new ideotheoretical heritage.

By the thought and theory on the three revolutions and occupying of the two fortresses a clearly defined goal and direction, and struggle method of building the communist society have come to be precisely enunciated for the first time.

Since the working class entered the stage of history holding the red flag of Communism, the times and revolution have come a long way. The revolutionary practice of our era in which many countries of the world are dynamically moving forward toward Socialism, Communism, is presenting it as an important question to more graphically enunciate the communist construction theory.

With the thought and theory on the three revolutions and occupying of the two fortresses enunciated, the people have become able to more dynamically step up socialist, communist construction with a more concrete, vivid idea about the communist society.

By the theory on the three revolutions and occupying of the two fortresses has also been renewed the understanding of the face of the communist society and the overall process of socialist, communist construction.

By the theory on the three revolutions and occupying of the two fortresses it has come to be elucidated for the first time that if Socialism, Communism is to be built, it is imperative to not only develop the productive forces and remake the socioeconomic conditions but comprehensively remold people's ideological consciousness and that the remodeling of people must become a self-contained area and a most important part of socialist, communist construction.

Again, by this theory it has come to be enunciated for the first time that the task to lay the material and technical foundations of Socialism, Communism is not a simple technical-administrative task but a revolutionary struggle to completely liberate the working people from the constraint of nature. Thus the communist revolutionary theory has come to be developed, enriched, and further perfected to have a new ideotheoretical

content, and the people have come to have a powerful theoretical and practical weapon for successfully attaining the communist cause.

The theory on the three revolutions and occupying of the two fortresses founded by the great leader Comrade Kim Il-song is becoming a militant banner infinitely inspiring the struggle of world revolutionary peoples aiming for Socialism, Communism.

This, for having illuminated the straight road to Communism, makes it possible for the party of the working class in power and the people to realize the ideal of mankind most expeditiously without committing the slightest tilting.

Truly, the great leader Comrade Kim Il-song, by setting forth the unique thought and theory on the three revolutions and occupying of the two fortresses, has provided an infinitely precious revolutionary heritage for the communists and the people, and rendered an immortal service for the revolutionary theory and revolutionary struggle of the working class.

Our party and people, by energetically launching the revolutionary struggle and construction task under the sagacious leadership of the respected and beloved leader Comrade Kim Il-song with the unique thought and theory on the three revolutions and occupying of the two fortresses as a guiding principle, have been able to move our revolution forward along the one straight road of victory, and score a great victory and prideful achievements in the struggle for Socialism, Communism.

Today our revolution has entered on a new higher stage to carry out the great task for conversion of the whole society to the chuche ideology aimed at comprehensively realizing the independent stand and attitude of the masses of people.

To convert the whole society to the chuche ideology is a historic task to go forward to successfully occupy the ideological fortress and the material fortress of Communism, energetically launching revolution in all the ideological, technological, and cultural areas.

When, loyally upholding the guidelines set forth by our party for converting the whole society to the chuche ideology, we go forward to energetically launch the struggle to remake nature and society, and social beings in accordance with the demands of chuche, we can hasten the ultimate victory of the chuche cause charted early on in the Paektu forests.

By energetically launching the three revolutions to occupy the ideological fortress and the material fortress of Communism we shall even more hasten the victory of the cause to convert the whole society to the chuche ideology, the communist revolutionary cause.

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CSO: 4109/12

THE HISTORY OF MANKIND IS A HISTORY OF STRUGGLE FOR THE INDEPENDENT STAND AND
ATTITUDE OF THE MASSES OF PEOPLE

Pyongyang KULLOJA in Korean No 8 Aug 82 pp 34-40

[Article by Yi Sang-kol]

[Text] What occupies an important place in the new view of social history enuniated by the great chuche ideology, the chuche view of history, is the principle of social history that the history of mankind is a history of struggle for the independent stand and attitude of the masses of people.

To correctly elucidate the question regarding the subject of history and at the same time the intrinsic nature and content of the sociohistorical movement is one of the basic questions arising in establishing a scientific, revolutionary view of social history. Only by precisely solving this question is it possible to establish a scientific understanding and viewpoint of social history and correctly enunciate the law of the course of history, and actively step up the forward movement of history, achieving social transformation and progress.

The great chuche ideology, by ennciating that the history of mankind is a history of struggle for the independent stand and attitude of the masses of people, has brilliantly solved the basic question arising in establishing a scientific, revolutionary view of social history.

The thesis "On the Chuche Ideology" by Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, defining it as an important part of the content of the chuche ideology on the principle of social history that the history of mankind is a history of struggle for the independent stand and attitude of the masses of people, enunciates the content of this principle comprehensively, profoundly.

To deeply master the chuche ideology principle of social history enunciated in the thesis and go forward to thoroughly embody it in the revolutionary struggle and construction task is a firm guarantee for successfully attaining the socialist, communist cause and scoring the ultimate victory of the chuche cause.

The thesis "On the Chuche Ideology," by profoundly analyzing the chuche ideology principle of social history that the history of mankind is a history of struggle

for the independent stand and attitude of the masses of people, enunciates the intrinsic nature of the sociohistorical movement for the first time.

The chuche ideology for the first time has scientifically elucidated the inherent attributes of man and the innate law of the sociohistorical movement, and based thereon, enunciated the principle of social history that the history of mankind is a history of struggle of the masses of people to protect and realize the independent stand and attitude.

The great leader Comrade Kim Il-song taught as follows:

"All revolutionary struggles may be regarded, in a word, as a struggle to cast off class or racial enslavement, as a struggle of the masses of people to protect their independent stand and attitude." ("Kim Il-song Selected Works," Vol 6, pp 273-274)

The struggle of the masses of people to protect and realize the independent stand and attitude constitutes a major part of the content of social history running through the history of the developing society of mankind.

The society of mankind essentially began its developmental course with the struggle of the masses of people to protect and realize the independent stand and attitude, and by this struggle has been developing ceaselessly onto a higher stage. Throughout the course of the developing society of mankind there has been no historical period divorced from the struggle of the masses of people for the independent stand and attitude.

To say that the history of mankind is a history of struggle of the masses of people for the independent stand and attitude means that the entire course of the developing society of mankind is a history through which invariable runs the struggle to realize the basic demands of the masses of people intent on living independently as the masters of the world and their own destinies.

Even though the course of history is a process in which it is woven with social changes and historical events of extremely diverse form and character, such changes and events are all linked to the struggle to realize the independent demands of the masses of people intent on becoming the masters of the world and their own destinies, casting off all kinds of enslavement and constraint, and are all this or that manifestation of this struggle.

What makes the history of mankind a history of struggle of the masses of people to protect and realize the independent stand and attitude has to do with the basic objectives of activity of the masses of people to remake society and nature and man.

The course of the developing society of mankind is a process of activity of the masses of people, the subject of social history. Man, only by remaking society and nature constituting his live environment and going forward to remold himself, can live and develop. Consequently, the task to remake society and nature, and social beings becomes the basic realm of activity of the masses of people, and comes to constitute the basic content of the course of history.

At the base of all activities of the masses of people to remake society and nature, and themselves lies their basic demand to independently live, casting off all kinds of enslavement and constraint. Any social movement or transformation begins with the demand of the masses of people to remake and develop the world to suit their own independent interests; the more this demand heightens, the more broadly and deeply the social movement and the transformation come to be launched.

Throughout the long history of human society people have ceaselessly launched the struggle to liberate themselves from social enslavement and the constraint of nature.

As enunciated in the thesis, every struggle to remake society and nature and remold social beings is all a struggle to protect and realize the independent stand and attitude of the masses of people.

The struggle to remake society is a struggle to create socioeconomic conditions which will make it possible for the masses of people to cast off class and racial enslavement and enjoy an independent life.

The socioeconomic conditions which will make it possible for the masses of people to cast off social enslavement in all forms and enjoy an independent life can be created only when an advanced social system is established. This being so, the struggle to eliminate the old social system and establish a social system insuring people's independent stand and attitude comes to constitute the basic content of the struggle to remake society.

The struggle to remake nature is a struggle to create material conditions which will make it possible for the masses of people to cast off the constraint of nature and enjoy an independent life, in other words a struggle to make it possible for the masses of people to become the masters of nature and live independently.

The material conditions which will make it possible for the masses of people to cast off the constraint of nature and enjoy an independent life can be created only when productive forces are developed and the strength is nurtured to conquer nature. Therefore, the struggle to develop productive forces comes to constitute the basic content of the struggle to remake and conquer nature.

The struggle to remold people is a struggle to create ideocultural conditions which will make it possible for the masses of people to cast off the constraint of outdated ideas and culture and enjoy an independent life, in other words a struggle to turn the masses of people into independent beings in possession of an independent ideological consciousness and wholesome culture.

The ideocultural conditions which will make it possible for the masses of people to cast off the constraint of outdated ideas and culture and enjoy an independent life can be created only when they possess an independent ideological consciousness and wholesome culture. Consequently, the struggle to liquidate the outdated ideas and culture and possess an independent ideological consciousness and whole culture constitutes the basic content of the struggle to remold people.

The struggle to remake society and nature and people is thus a struggle to realize the independent stand and attitude of the masses of people in all realms of

sociopolitical life and material life, and ideomental life; and history is made and advanced precisely by this struggle.

The struggle to remake society and nature and people is none other than a struggle to realize the independent demands of the masses of people, and running through the entire course of history is the struggle of the masses of people to enjoy an independent life in the realms of sociopolitical life and material life, and ideomental life is where the ground that the history of the developing society of mankind is a history of struggle of the masses of people to protect and realize the independent stand and attitude is.

The principle that the history of mankind is a history of struggle to realize the independent stand and attitude of the masses of people is a new and unique principle of social history which has elucidated the intrinsic nature of the sociohistorical movement.

The principle that the sociohistorical movement is a movement of the subject expresses the characteristics of the sociohistorical movement distinct from the movement of nature, and the principle that the history of mankind is a history of the struggle for the independent stand and attitude of the masses of people enunciates the intrinsic nature of the sociohistorical movement.

This is precisely so because the principle of social history that the history of mankind is a history of struggle for the independent stand and attitude of the masses of people is a principle that embodies the independent stand and attitude which is an inherent attribute of man.

The intrinsic nature of the social movement is inseparably linked to an inherent attribute of the masses of people who are the subject of the movement, and is determined by it.

The masses of people are the subject of social history, and history is advanced by the struggle of the masses of people to remake nature and society.

The masses of people, who are the subject of social history, are above all social beings in possession of the independent stand and attitude. The masses of people, because they are in possession of the independent stand and attitude, an attribute of social beings intent on living and developing independently as the masters of the world and their own destinies, have the demand to overcome the constraint of nature, oppose every kind of social enslavement, harness everything to serve them, and struggle for the realization. To put it up front as their basic demand to live independently as the masters of the world and their own destinies, casting off all kinds of enslavement and constraint, and go forward to launch the struggle for the realization is an inherent attribute of the masses of people who are the subject of history.

Precisely this being so, the social movement, which emerges and develops by the active functions and role of the subject, is essentially a struggle of the masses of people to protect and realize the independent stand and attitude.

The principle that the history of mankind is a history of struggle for the independent stand and attitude of the masses of people is thus a new and unique

principle that enunciates the intrinsic nature of the sociohistorical movement embodying the independent stand and attitude which is an inherent attribute of man.

With the intrinsic nature of the sociohistorical movement scientifically enunciated by the chuche ideology, a new knowledge of examining the history of the developing society of mankind on the basis of the independent stand and attitude of the masses of people has been established, and a theoretical premise capable of precisely elucidating the law of the course of history has come to be provided, and the masses of people have become able to more energetically accelerate the forward movement of history with a clearly defined goal and direction.

The thesis "On the Chuche Ideology" through the principle that the history of mankind is a history of struggle for the independent stand and attitude of the masses of people has not only scientifically elucidated the intrinsic nature of the sociohistorical movement but enunciated important component parts of the struggle for the independent stand and attitude and the law of the course of their development.

As enunciated in the thesis, society-remaking, nature-remaking, and human-remolding constitute important component parts of the struggle for the independent stand and attitude of the masses of people.

Society and nature constitute the life environment directly linked to the survival of man. In order to live independently, man must remake society and nature to suit his basic demands.

In order to live independently as the master of society and nature, man must also remold himself.

Only if liberated from social enslavement and the constraint of nature, and the constraint of outdated ideas and culture, can man completely realize the independent stand and attitude. Therefore, the struggle for the independent stand and attitude must be conducted in all the realms of society-remaking, nature-remaking, and human-remolding.

But in the struggle for the independent stand and attitude of the masses of people, the society-remaking, nature-remaking, and human-remolding tasks are not necessarily in the same positions.

As enunciated in the thesis, the priority question arising in the struggle for the independent stand and attitude of the masses of people is that of realizing the sociopolitically independent stand and attitude.

Man is a social being living and taking action in certain social relations, and the basics of social relations are sociopolitical relations. Consequently, in order to live independently, man must first have the sociopolitically independent stand and attitude insured. Without the sociopolitically independent stand and attitude man cannot live and develop as a social being, and is no better than an animal.

For man to realize the sociopolitically independent stand and attitude is the key to freeing himself from the constraint of nature and achieving his ideocultural development.

Politics is essentially a social function for organizing and commanding people's activities in a unified way to suit the common interests of a class or a society. Without politics people's collective life and communal activities cannot be achieved nor can society be maintained and developed. Politics performs a decisive function in people's activities to remake nature and in people's ideomental life. In the final analysis, politics is an area of decisive significance in social life and governs all other areas of social life. Under conditions that the masses of people are sociopolitically enslaved, even if productive forces are developed they cannot properly enjoy the benefits nor can they cast off the constraint of a reactionary thought and culture.

A basic question arising in realizing the sociopolitically independent stand and attitude is changing and remaking society's political relations, the political system to suit the independent demands of the masses of people, and the basic method to carry it out is conducting ideological revolution to replace the old social system by an advanced social system.

Ever since society was divided into hostile classes the entire history of human society above all has been a history of social revolution aimed at realizing the sociopolitically independent stand and attitude of the masses of people. Through social revolution the destiny of the masses of people has been worked out and society developed.

By the slave rebellion which could be said to be the first advance of the exploited working masses for the independent stand and attitude in history and by the anti-feudal struggle of the peasants in the Middle Ages the slave system and the feudal system collapsed. All this represented a forward movement in the struggle for the independent stand and attitude of the masses of working people. But it merely replaced the form of class domination and oppression and failed to completely eliminate class domination and oppression. In human history, capitalism is the final exploiting system trampling the aim and demand of the the masses of people for the independent stand and attitude and represents a tyrannical oppression system in combination with class domination and racial oppression.

The sociopolitically independent stand and attitude of the masses of people will be completely realized only when the capitalist system is liquidated and the socialist system is established. This is so because, once the socialist system is established, all kinds of exploiting class and exploiting system trampling and repressing the aim and demand of the masses of people for the independent stand and attitude will have been liquidated, and with the masses of people coming to hold in their hands the political ruling power and the means of production, sociopolitical conditions making it possible for them to enjoy an independent life to their heart's content will have been created.

As enunciated in the thesis, nature-remaking and human-remolding along with society-remaking also arise as important historic tasks in the struggle for the independent stand and attitude of the masses of people.

Nature-remaking is a task to liberate people from the constraint of nature and remake their material life conditions, developing the strength of people for conquering nature, in other words, productive forces; and human-remolding is a

task to liberate people from the constraint of outdated ideas and culture and nurture their independent consciousness and creative abilities.

Throughout the period of the developing society of mankind the masses of people have ceaselessly struggled to cast off the constraint of nature and develop themselves ideoculturally.

In the dawning period of human society people's creative strength was weak and their ideocultural standards were also very low. The crude tools of labor or the methods of production in the primitive commune, one that could be said to be the first stage in the developing human society, or in the slave society, the first of the class-oriented societies all literally show the level of creative strength and ideocultural standards of the people in those societies. Through arduous struggle over a long period of time the masses of people have nurtured strength and accumulated knowledge to conquer nature, and ceaselessly developed productive forces and improved their ideological consciousness level and cultural standard. Modern science and technology, advanced thought and culture attained by human society are all the fruit of the historic struggle launched by the masses of people for nature-remaking and human-remolding.

On what height nature-remaking and human-remolding are conducted and what are their positions in the course of social transformation depend on the character of the social system.

The historic task to liberate the masses of people from the constraint of nature, from the constraint of outdated ideas and culture, and turn them into energetic beings ruling nature, into genuine possessors of a revolutionary thought and culture, can be presented up front and admirably realized only under Socialism.

This is so because in the socialist society the masses of working people have become the masters of society and the question of revolutionarily remaking the social system has already been solved.

Under conditions of the exploiting society the question of revolutionarily remaking the social system and realizing the sociopolitically independent stand and attitude of the masses of people comes up front as a basic task, but under Socialism where the question of revolutionarily remaking the social system has already been solved and the masses of people have already been liberated from social oppression, the nature-remaking task and the human-remolding task come to arise as important tasks to free them from the constraint of nature, from the constraint of outdated ideas and culture.

After the establishment of the socialist system, only if on the basis of ceaselessly consolidating and developing this system the nature-remaking task and the human-remolding task are comprehensively pushed forward is it possible to even more completely realize the independent stand and attitude of the masses of people in all areas.

With the comprehensive enunciation that the society-remaking, nature-remaking, and human-remolding tasks constitute important component parts of the struggle for the independent stand and attitude of the masses of people, along with their natural law-governed course and contents for the realization, the realm and method of the

struggle to attain the human liberation cause have come to be graphically elucidated, and the most correct guiding principle capable of completely realizing the independent stand and attitude of the masses of people has come to be provided.

As pointed out in the thesis, today the struggle to protect the independent stand and attitude of the masses of people takes on an international character.

This has to do with the fact that on the one hand the forces repressing the independent stand and attitude are united internationally and on the other, the forces protecting the independent stand and attitude are combined on one struggle front.

Inasmuch as the imperialist forces repressing the independent stand and attitude are united internationally, the struggle to oppose imperialist domination and oppression and protect the independent stand and attitude cannot but become an international struggle too. The oppressed nations and peoples of yesteryear who used to have their independence and sovereign rights trampled and the fate of colonial slaves forced upon them by the imperialists, because of their common historical circumstances and interests, are being combined on one struggle front to oppose imperialism and protect the independent stand and attitude.

Only if all the countries, all the nations and all the peoples of the world protecting the independent stand and attitude jointly struggle, solidly united under the revolutionary banner of anti-imperialist sovereignty, is it possible to smash the old world order established by the imperialists which is inequitable and full of contradictions, and build a new international relationship based on the independent stand and attitude and equality of the country and the people.

For the peoples of the world protecting the independent stand and attitude to jointly struggle, solidly united under the revolutionary banner of anti-imperialist sovereignty is the most correct road to realizing the independent stand and attitude of the masses of people on a worldwide basis, and at the same time, a precise road to creating an international guarantee for the victory of the revolution of the people of each country.

As enunciated in the thesis, the struggle of the masses of people for the independent stand and attitude which has been launched ceaselessly over a long period of time will come to realize its ultimate goal through socialist, communist construction.

The struggle of the masses of people for the independent stand and attitude goes forward, assuming diverse and complex forms, but it has to go through the natural law-governed stage and course of its development.

The struggle for Socialism, Communism is the highest stage of the struggle for the independent stand and attitude of the masses of people. This is so because the struggle for Socialism, Communism is indeed a sacred struggle to create sociopolitical, material, and ideocultural conditions which will make it possible to eliminate enslavement and constraint in all forms and completely realize the independent stand and attitude of the masses of people.

The struggle for Socialism, Communism is a struggle to put a permanent end to exploitation of man by man, oppression of class by class, domination of state by

state in human society, and liquidate all kinds of relics from historically long existing old societies and free people from their constraint once and for all. The historic cause of human liberation which has been launched over several centuries will begin to be attained completely in the stage of struggle for Socialism, Communism. The communist society is the supreme ideal society of mankind where the masses of people will be enjoying a completely independent life as the masters of society and nature, as the genuine masters of their own destinies.

That the important component parts of the struggle for the independent stand and attitude of the masses of people and the stages for the realization, the international character of the struggle for the independent stand and attitude and its developing course have been comprehensively enunciated by the chuche ideology represents an epoch-making event which has opened up a new road of turnaround in establishing a new scientific understanding of the law of the developing course of history and energetically inspiring the revolutionary movement of the people of our era for the independent stand and attitude.

The thesis "On the Chuche Ideology" enunciates principled questions which must be firmly maintained in protecting the independent stand and attitude.

As enunciated in the thesis, defending the independent stand and attitude is the absolute demand of social beings and their basic right that may not be robbed.

It is only natural that man who holds the independent stand and attitude as life should struggle against the infringement of his independent stand and attitude. It is for the independent stand and attitude that the masses of people launch into the revolutionary struggle against the oppressors, and it is also for the independent stand and attitude that they devote all their creative wisdom and strength to socialist, communist construction. In the final analysis, the revolutionary struggle for the independent stand and attitude arises and develops by the basic demand of the masses of people intent on protecting and realizing their independent stand and attitude against infringement or constraint. It is an immutable law of the developing course of history that where the independent stand and attitude of the masses of people is repressed or constrained arises the revolutionary struggle to protect the independent stand and attitude.

From the fact that protecting the independent stand and attitude is the absolute demand of social beings, the thesis enunciates the basic stand which must be firmly maintained in this struggle.

If the independent stand and attitude is to be protected, it is imperative to thoroughly defend the independent stand in revolution and construction.

The great leader Comrade Kim Il-song taught as follows:

"The independent stand is the basic stand which the masses of working people must tightly maintain in revolution and construction, and the creative stand is the basic method which the masses of working people must abide by in the struggle to remake nature and society." ("Kim Il-song Selected Works," Vol 7, p 261)

The independent stand is the basic stand which must be observed in the revolutionary struggle and construction task. This is so because the independent stand, by

embodying the independent stand and attitude which is an inherent attribute of man in the social movement, the revolutionary movement, is a stand which makes the masses of people protect their right as the masters of revolution and construction and acquit themselves fully of their responsibility as the masters.

Defending the independent stand is a demand of the revolutionary struggle itself which is a struggle for the independent stand and attitude. Revolution is a struggle for the independent stand and attitude, and the independent stand and attitude can be protected and realized only when the independent stand is firmly maintained.

The independent stand is a thoroughly revolutionary stand, a working class stand. The working class is the most independent class struggling to liberate itself with its own strength and become the master of its own destiny, and the socialist, communist cause is the historic cause of the working class to completely realize the independent stand and attitude of the masses of people.

The independent stand is expressed in exercising the right as the master of revolution and construction, in other words in firmly maintaining self-dependence. Again, it is expressed in fully discharging the responsibility as the master of revolution and construction, in other words in carrying through the principle of self-reliance.

Handling all questions arising in revolution and construction according to one's own self-dependent judgment and determination to suit one's own interests and solving all questions arising in revolution and construction with one's own strength assuming responsibility as the master is where the basic content of the independent stand is.

Only by observing the independent stand can one solve the question of revolution of one's own country, the question of one's own nation, with one's own self-dependent opinion and conviction in the revolutionary spirit of self-reliance, whenever and whatever the environment, and go forward to successfully carry out revolution and construction.

The thesis makes it quite clear that the people of each country must not only oppose aggression and enslavement and thoroughly defend their own independent stand and attitude but struggle against imperialism, dominationism trampling the independent stand and attitude of the people of other countries.

One can say that one is holding the genuine stand of protecting the independent stand and attitude only if one not only opposes the infringement of one's own independent stand and attitude but opposes the trampling and repressing of the independent stand and attitude of others.

Today the revolutionary struggle of the masses of people to oppose imperialism, dominationism trampling the independent stand and attitude and win the victory of the socialist, communist cause is ceaselessly strengthening and developing. Nothing can stand in the way of the stream of the developing course of history demanding the independent stand and attitude and taking to the road of sovereignty. Not only today but also the future historical period belong altogether to the people struggling for the independent stand and attitude. This is the law of the struggle for the independent stand and attitude of the masses of people.

With the enunciation by the chuche ideology of the root cause of the emergence and development of the struggle for the independent stand and attitude and the basic stand which must be firmly maintained in this struggle, a powerful ideos-theoretical weapon has come to be provided which will make it possible to lead to victory the revolutionary struggle of the masses of people for protecting and realizing the independent stand and attitude.

The principle enunciated in the thesis "On the Chuche Ideology" that the history of mankind is a history of struggle of the masses of people for the independent stand and attitude is a great principle of social history which renews the scientific understanding of the intrinsic nature and law of the sociohistorical movement based on the independent stand and attitude which is an inherent attribute of man. It is also a monolithically systematized guiding principle of revolution, comprehensively enunciating the basic direction and law of the course of the revolutionary struggle of the masses of people for the independent stand and attitude, the basic task of social transformation for realizing the independent stand and attitude and the method for the prosecution.

All cadres and party members, and working people, by deeply studying and mastering the chuche ideology principles of social history enunciated in the thesis "On the Chuche Ideology" and going forward to brilliantly embody them in revolution and construction, shall positively contribute to the struggle to hasten the ultimate victory of the chuche cause.

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THE GUIDING PRINCIPLE OF THE CHUCHE IDEOLOGY IS THE BASIC PRINCIPLE FOR THE
SUCCESSFUL PROSECUTION OF REVOLUTION AND CONSTRUCTION

Pyongyang KULLOJA in Korean No 8 Aug 82 pp 41-46

[Article by Yi Nung-hun]

[Text] In order to successfully carry out the revolutionary struggle and construction task, there has to be a revolutionary and scientific guiding principle.

A revolutionary and scientific guiding principle has to be a most basic principle reflecting the inherent nature of man, who remakes the world and works out his own destiny, and the law of the sociohistorical movement, the revolutionary movement, whose subject is the masses of working people.

The thesis "On the Chuche Ideology" by Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee has provided a profound answer to this question by comprehensively enunciating the guiding principle of the chuche ideology.

As enunciated in the thesis, the guiding principle of the chuche ideology is a guiding principle in establishing chuche in all areas of party and state activities, revolution and construction. In it are enunciated the basic principles in firmly maintaining the independent stand and the creative stand and enhancing the role of ideological consciousness for successfully carrying out revolution and construction.

Having scientifically enunciated that the chuche ideology founded by the great leader Comrade Kim Il-song is not only a man-oriented philosophical principle but also a guiding thought of revolution comprehensively enunciating even the guiding principle in embodying those principles in revolution and construction is where part of the outstanding achievement of the thesis which has contributed to the protection and defense of the immortal chuche ideology and the developing revolutionary theory of the working class lies.

(1)

The thesis "On the Chuche Ideology" makes it quite clear that firmly maintaining the independent stand constitutes an important part of the content of the guiding principle of the chuche ideology.

If revolution and construction are to be carried out in accordance with the demands of the chuche ideology, it is imperative to go forward to firmly maintain and embody the independent stand and attitude in the activities of the party and the state.

The great leader Comrade Kim Il-song, as a principle in embodying the independent stand and attitude, has set forth the principle of chuche in thought, self-dependence in politics, self-support in economics, and self-reliance in national defense.

The great leader Comrade Kim Il-song taught as follows:

"The chuche ideology calls for holding an attitude befitting the masters toward revolution and construction and realizing chuche in ideology, self-dependence in politics, self-support in economics, and self-reliance in national defense. Chuche, self-dependence, self-support, and self-reliant defense--this is the guiding principle of our revolution." (Book "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology," p 10)

The principle of chuche, self-dependence, self-support, and self-reliant defense is a guiding principle for embodying the independent stand and attitude in the ideological, political, economic, and national defense areas, a principle for firmly maintaining the independent stand.

The thesis enunciates that establishing chuche in ideology is a priority demand arising in the revolutionary struggle of the masses of people for the independent stand and attitude.

Inasmuch as revolution and construction are the conscious activity of people, only if chuche is established in ideology is it possible to establish chuche in all areas such as the political, economic, and national defense areas.

To say to establish chuche in ideology means to make one hold the awareness of being the master of revolution and construction, think out and practice everything with his country's revolution at the center, and hold the viewpoint and attitude of solving all questions with his own wisdom and strength.

In order to establish chuche in ideology, one must arm oneself with the revolutionary thought of the working class and the line and policy of one's party and hold national pride and revolutionary confidence. And one must develop national culture, improve the cultural and technical standards of the masses, and oppose all kinds of outdated ideas such as flunkeyism. Only then can one responsibly carry out the revolution and construction of one's country with an awareness of being the master of revolution and construction, a viewpoint and attitude befitting the master, and contribute to the world revolution as well.

In order to maintain the independent stand and attitude, one must also observe the principle of self-dependence in politics.

As pointed out in the thesis, apart from self-dependence in politics, the independent stand and attitude is unthinkable for anything. Politics is an area of decisive significance in social life, and the revolutionary struggle is above all for the politically independent stand and attitude. Therefore, in order to embody the independent stand and attitude, one must go forward to realize self-dependence in politics with a tight grip on it as the basics.

To say to firmly maintain the independent stand and attitude in politics means to implement politics which defends the national independence and sovereign rights of one's people, protects the interests of one's people, and relies on the strength of one's people. In order to insure the independent stand and attitude in politics, one must establish a people's administration, organize a chuche-oriented political force, and self-dependently deciding on the line and policy according to one's own determination with one's own guiding thought, carry them through. At the same time, one must completely exercise complete sovereignty and equality in external relations. Only then can one realize the politically independent stand and attitude of the country and the people and also embody the independent stand and attitude in other areas such as the ideological, economic, and national defense areas.

In order to firmly maintain the independent stand and attitude, one must also observe the principle of self-support in economics .

As enunciated in the thesis, economics is the material base of social life, and accordingly, only if self-supporting in economics, can one consolidate the independence of the country and go forward to live independently, and provide an affluent material and cultural life for the people, firmly insuring chuche in ideology, self-dependence in politics, and self-reliance in national defense.

If one is to carry through the principle of self-support in economics, one must build a self-supporting national economy. Only if one builds a self-supporting national economy, developing the economy in a many-sided, comprehensive way on the principle of self-reliance, equipping it with modern technical provisions, extensively bringing up national technical personnel, and thoroughly organizing one's own raw materials and fuel bases, can one strengthen the political, economic, and military might of the country, exercise complete sovereignty and equality in international relations in politicoeconomic terms and contribute to strengthening the world's anti-imperialist sovereignty force and socialist force.

In order to firmly maintain the independent stand and attitude, one must also observe the principle of self-reliance in national defense.

As pointed out in the thesis, realizing self-reliance in national defense is the basic principle in the construction of an independent sovereign state. Under conditions that imperialism remains, a country not having a self-reliant armed force capable of defending one's own country against the enemies at home and abroad cannot be said to be a completely independent sovereign state, as a matter of fact. In order to defend national independence and peace and win the victory of the revolutionary cause, one must oppose, carrying through the principle of self-reliance in national defense, the aggressive war of the imperialists with one's liberation war, the counterrevolutionary violence of the reactionaries with one's revolutionary violence, and must stand ready at all times against the aggression and war machinations of the imperialists.

If one is to carry through the principle of self-reliance in national defense, one must have a self-reliant armed force for defense and establish an all-people, all-state defense system. And one must highly promote the politicoideological superiority of the people's armed force, build one's own national defense industry, and strengthen the rear. Only by so doing can one reliably defend the fatherland and gains of the revolution, beating back whatever aggression machinations of the enemies.

To go forward, tightly grasping it as the basics to realize self-dependence in politics while thus giving priority to the task of establishing chuche in ideology, to realize self-support in economics and self-reliance in national defense simultaneously constitutes a firm guarantee for embodying the independent stand and attitude in the activities of the party and the state and carrying out revolution and construction in accordance with the demands of the chuche ideology.

The principle of chuche, self-dependence, self-support, and self-reliant defense in embodying the independent stand and attitude enunciated by the chuche ideology is a basic principle in revolution and construction flowing from the inherent characteristics of man as an independent social being and from the objectives of the revolutionary movement whose subject is the masses of working people.

Man is a being possessing the independent stand and attitude, an independent social being, and the basic object of the revolutionary struggle being launched by the masses of people lies in protecting and realizing the independent stand and attitude. The reason the masses of people launch into the revolutionary struggle against oppressors or the reason they devote all their creative wisdom and strength to socialist, communist construction is for none other than the independent stand and attitude. It is only natural that man holding the independent stand and attitude as life should struggle to protect his independent stand and attitude.

Consequently, to embody the independent stand and attitude is precisely an indispensable requirement in the activity of people who are independent social beings, the revolutionary struggle of the masses of people for the independent stand and attitude. In particular, in the struggle for Socialism, Communism, from the fact that this is the highest stage of the struggle for the independent stand and attitude of the masses of people and a struggle to chart a path never before walked by anyone, it arises as an even more important question that the party and people of each country should have their self-dependent opinion and conviction, the revolutionary spirit of self-reliance.

The principle calling for firmly maintaining the independent stand enunciates the basic stand which makes it possible for the masses of people to most correctly embody such demands of the revolutionary struggle, socialist and communist construction.

When firmly maintaining the independent stand, the masses of people with an awareness of being the masters of the revolution, a viewpoint and attitude befitting the masters, can deal with all questions arising in revolution and construction according to their own self-dependent judgment and determination to suit their interests, and go forward to solve them with their own strength on the principle of self-reliance.

Thus, the independent stand is a revolutionary stand which makes it possible for the masses of people as the masters to correctly exercise their rights and fully discharge their responsibilities, and thoroughly maintaining it in observing the principle of chuche in ideology, self-dependence in politics, self-support in economics, and self-reliance in national defense is a guiding principle of the chuche ideology in firmly maintaining the independent stand.

(2)

The thesis "On the Chuche Ideology" enunciates that embodying a creative method is one of the guiding principles of the chuche ideology.

If one is to carry out revolution and construction in accordance with the demands of the chuche ideology, one must embody a creative method both in establishing the line, strategy and tactics of the revolution and in carrying them through.

As enunciated in the thesis, to embody the creative method and go forward to solve all questions arising in revolution and construction to suit the specific conditions, relying on the creativity of the masses of people, is a principle which must be observed at all times in the revolutionary movement.

The great leader Comrade Kim Il-song taught as follows:

"Our party, by always believing in the strength of the masses of people and setting in motion their revolutionary fervor and creative positiveness to the hilt thus making them mobilize and utilize all the possibility and reserve to the hilt and solve all questions arising in revolution and construction to suit our specific conditions, has been able to win victory." ("Kim Il-song Selected Works," Vol 6, p 272)

Inasmuch as the masses of people are the decisive force pushing ahead with revolution and construction, it arises as a priority question in embodying the creative method to rely on the masses of people.

The method of relying on the masses of people is one of the basic requirements in embodying the creative method.

As enunciated in the thesis, the success or failure of revolution and construction depends, in the final analysis, on how the creativity of the masses of people is mobilized.

Inasmuch as the masses of people are the decisive force pushing ahead with revolution and construction, in order to successfully carry out revolution and construction relying on the masses of people, one must establish a correct line and policy reflecting the demand and aim of the masses, then turn these around as the line and policy of the masses themselves, and unite the masses into one political force.

In order to promote the creativity of the masses of people in revolution and construction, one must also positively struggle against everything outdated, particularly passivity and conservatism which obstruct innovation, and establish a revolutionary work method, widely launching a mass movement.

To go forward to solve all questions arising in revolution and construction, to suit the specific conditions, is another requirement in embodying the creative method.

As pointed out in the thesis, the revolutionary movement calls for solving all questions to suit the changing and developing realities and the specific conditions of the country.

Inasmuch as the revolutionary struggle is conducted under different contemporary conditions and in the specific environment of each country, in order to embody the creative method it is important to solve all questions to suit the specific conditions.

In order to correctly conduct the revolutionary struggle to suit one's own specific conditions, one must properly take into account the subjective and objective conditions of the revolution of one's country and determine the line and policy, strategy and tactics to suit them, and positively search for new principles and methods of revolution and construction to suit the historical conditions of the times and one's own specific conditions while correctly approaching extant theories. At the same time, it is important to critically, creatively approach the experiences of others in revolution and construction.

Thus, only by solving all questions arising in revolution and construction relying on the masses of people to suit the specific conditions is it possible to promote creativity in establishing the line, strategy and tactics of the revolution and carrying them through, and go forward to carry out revolution and construction in accordance with the demands of the chuche ideology.

Embodying the creative method is a basic principle in revolution and construction flowing from the inherent characteristics of man who has been enunciated by the chuche ideology as a creative social being, from the character of the sociohistorical movement being carried out by the masses of people.

Revolution and construction are a creative process of remaking nature and society, the targets of creation, in accordance with the demands of chuche, by the active functions and role of the masses of people, the subject of history. Most important in successfully conducting the creative task of remaking nature and society is enhancing the role of the masses of people, the masters of revolution, and the basic method to that end is the creative method.

Relying on the masses of people in accordance with the demands of the creative method has important significance in making the masses of people acquit themselves fully of their role as the masters in socialist, communist construction by highly promoting the revolutionary fervor and creative positiveness of the masses of people who are none other than the subject of history and making them actively push ahead with revolution and construction and by making them overcome the barriers encountered on the road of forward movement with a mass struggle and bring about continuing innovations and continuing forward movement.

Inasmuch as the force of the objective world, which man comes to take advantage of in his creative activity to remake nature and society, operates objectively independent of the will of man, in order to correctly mobilize and utilize the force of the objective world it is imperative to embody the creative method adapted to the objective realities and the specific conditions.

To do in accordance with the demands of the creative method to suit the specific conditions, by making all questions solved by self-dependent thinking in repudiation

of flunkeyism and dogmatism, makes it possible for the masses of people to acquit themselves fully of their role as the masters in the struggle for Socialism, Communism.

The creative method, because it thus is a method to solve all questions arising in revolution and construction relying on the creativity of the masses of people, a method to solve them to suit the specific conditions, constitutes a basic method which the masses of working people must abide by in remaking nature and society. To embody the creative method, because it indeed scientifically determines the strategy and struggle guidelines of the revolution to suit the new demands of the developing times, the developing revolution of today, and unceasingly highly promotes the creativity of the masses of people, is a guiding principle of the chuche ideology which makes it possible to successfully carry out revolution and construction in accordance with the demands of the chuche ideology.

(3)

The thesis "On the Chuche Ideology" enunciates it as one of the guiding principles of the chuche ideology to grasp ideology as the basics.

The thesis points out that inasmuch as the independent ideological consciousness of the masses of people performs the decisive role in the revolutionary movement, ideology must necessarily be grasped as the basics of revolution and construction, and ideological remolding work, political work aimed at heightening the awareness and positiveness of the masses of people must be given priority over all other tasks.

If revolution and construction are to be carried out by the creative method on the independent stand in accordance with the demands of the chuche ideology, people's thought must necessarily be grasped as the basics.

The great leader Comrade Kim Il-song taught as follows:

"Human remolding is essentially ideological remolding. The basics of remolding people the communist way are making them hold a communist ideological consciousness." ("Kim Il-song Selected Works," Vol 7, p 269)

The thesis enunciates that in order to grasp ideology as the basics, it is imperative first of all to give priority to ideological remolding.

Ideological remolding is an important task to remold people as genuine communist social beings.

In order to build Socialism, Communism, it is imperative to not only develop productive forces and transform social relations but remold people themselves into comprehensively developed communist social beings. However high the standard of the productive forces attained, however great the material wealth created, unless people, the masters of society, are remolded into communist social beings, it cannot be said that the communist society has been built. In order to turn people into comprehensively developed communist social beings, independent and creative social beings, it is imperative to arm them with the communist ideology and the knowledge of advanced science and technology and make them attain a high cultural standard.

The basics of ideological remolding are establishing a revolutionary world view, a view of the revolution.

The view of the revolution which our party members and working people must possess is the chuche view of the revolution. The chuche view of the revolution is the viewpoint and stand of approaching the revolution with the masses of people at the center, the revolutionary spirit of resolutely fighting for the sake of the masses of people, and what constitutes the core of the chuche view of the revolution is the faithfulness to the party and the leader.

Only by grasping it as the basics to enhance faithfulness to the party and the leader among people and going forward to establish the revolutionary world view through study and organizational life and revolutionary practice is it possible to bring them up as genuine chuche-oriented communist revolutionaries and enhance the role of ideological consciousness in revolution and construction.

The thesis enunciates that in order to grasp ideology as the basics, it is also imperative to give priority to political work.

Inasmuch as revolution and construction are carried out by people, the success or failure of the revolutionary struggle and socialist, communist construction depends, in the final analysis, on how work with people is conducted.

To say to give priority to work with people, political work, means to make the masses of people with their heightened awareness and positiveness successfully carry out the revolutionary struggle and construction task by arming them with the line and policy of the party and inspiring their revolutionary fervor ahead of all other tasks.

Only by combining political work with the work of administrative job performance and technical economic work while giving priority to political work, by correctly combining politicomoral stimuli with material incentives while placing primary emphasis on the politicomoral stimuli, by conducting political work with a touch of freshness by means of persuasion and indoctrination in diverse forms and by diverse methods, and by conducting political work as a task of the masses themselves in close combination with revolutionary practice, is it possible to successfully organize and mobilize the masses of people in socialist construction by setting their thought in motion.

To go forward with a tight grip on ideology as the basics is a basic principle in revolution and construction flowing from the inherent characteristics of man who has been enunciated by the chuche ideology as a conscious social being, the decisive factor inspiring the revolutionary movement.

Revolution is pushed forward and wins by the conscious struggle of the masses of people. The activity of people who, scientifically understanding the world, go forward to positively remake it, is none other than a manifestation of their action-consciousness, and the role played by people in the struggle to transform nature and society is, in the final analysis, the role of their ideological consciousness.

The principle calling for a tight grip on ideology as the basics enunciates the most correct method to go forward to successfully carry out revolution and

construction, heightening the action-consciousness of man, the masses of people.

To attach decisive significance to the ideological factor is a demand of the law of the developing revolutionary movement. To be sure, the material factor also plays an important role in the revolutionary movement, but the mere creation of material conditions does not necessarily mean that revolution will arise spontaneously. Material conditions are governed by the conscious activity of people. Material conditions can be created fast or not so fast depending on the manner in which people take action.

From this, the principle which calls for a tight grip on ideology as the basics, attaching decisive significance to the ideological factor, not the material factor and giving a firm priority to ideological remolding work, political work, makes it possible for the masses of people to overcome all kinds of barriers and trials and struggle to the end, taking a correct class stand with a resolute revolutionary spirit, stern will and struggle power.

The principle calling for a tight grip on ideology as the basics is a guiding principle of the chuche ideology which, thus arming the masses of people with an independent ideological consciousness and enhancing the role of the ideological consciousness, makes it possible to successfully carry out revolution and construction in accordance with the demands of the chuche ideology.

That by the thesis "On the Chuche Ideology" the guiding principle of the chuche ideology has been comprehensively enunciated has great significance in the developing ideology and theory of chuche and in the attainment of the revolutionary cause.

This lies above all in that the overall system and content of the chuche ideology as a consummate guiding thought for revolution and construction in our era have become even more clearly defined.

Inasmuch as the mission of a revolutionary thought lies in serving revolutionary practice, only if it enunciates not only the principle providing a philosophical world view and a view of social history but also the guiding principle in revolution and construction, can it attain the accomplished feature and content as a guiding thought for revolution.

The thesis, by enunciating the guiding principle of the chuche ideology for the first time in terms of mutual relationship between the philosophical principle of the chuche ideology and the principle of social history, graphically enunciates in scientific terms the entire system and content of the chuche ideology as the guiding thought for revolution and construction in our era.

With the guiding principle of the chuche ideology enunciated for the first time, the masses of people have come to have a consummate methodological weapon which must be firmly held in the revolutionary struggle and construction task.

To protect and defend the chuche ideology founded by the great leader Comrade Kim Il-song and go forward to comprehensively embody in all areas of revolution and construction is a basic requirement in the attainment of the chuche cause.

All party members and working people, deeply studying the thesis "On the Chuche Ideology," must turn the unique thought and theory, and the guidelines contained in the thesis, into their immutable convictions.

By thoroughly embodying the guiding principle of the chuche ideology in the future as in the past with the banner of chuche held ever higher, we must go forward to energetically hasten the cause for conversion of the whole society to the chuche ideology.

12153

CSO: 4109/12

THE BASICS OF PARTY WORK ARE ORGANIZATIONAL POLITICAL WORK WITH PEOPLE

Pyongyang KULLOJA in Korean No 8 Aug 82 pp 47-52

[Article by Nam Hak-su]

[Text] It is a crucial question influencing success or failure in the consolidation and development of the party and party activity to precisely enunciate the basics of party work.

Only by correctly defining the basics of party work is it possible for the party of the working class to go forward to successfully solve all questions arising in party work and satisfactorily insure political guidance for revolution and construction.

The great leader Comrade Kim Il-song, based on his scientific analysis of the intrinsic nature and duty of the party of the working class and the decisive role people play in the revolutionary struggle and construction task and on his rich experiences gained in practical struggle, has set forth the *chuche*-oriented party construction theory that the basics of party work are organizational political work with people.

The great leader Comrade Kim Il-song taught as follows:

"The basics of party work are work with people. Put another way, organizational political work with people to arm cadres, party members, and the masses with one ideological will, thoroughly unite them around the party, and organize and mobilize them in carrying through the policy of the party is precisely party work."
("Kim Il-song Selected Works," Vol 5, 2d impression, p 511)

What is called party work is, generally speaking, a task to to thoroughly organize the party ranks and enhance their militant functions and leadership role, unite the masses around the party, and organize and mobilize them in the revolutionary struggle and construction task. To say that the basics of party work are work with people bespeaks that organizational political work to indoctrinate and remold people and unite them around the party and the leader, and mobilize them in the prosecution of the revolutionary task constitutes the basics of party work and that through it, all questions arising in party work and party activity such as partywide guidance for party internal work and administrative economic work are solved.

The basics of party work are organizational political work to indoctrinate people and move them.

The reason the basics of party work are organizational political work with people lies above all in that they constitute the intrinsic demands of the party of the working class.

The revolutionary party of the working class is essentially a vanguard political organization formed by people who struggle to realize the thought and leadership of the leader, and general staff of the revolution which carries out the revolutionary struggle and construction task, indoctrinating, organizing, and mobilizing the broad masses.

The party absolutely is not an authoritarian organ. The party is a political organization which holds people as its work targets and work with people as its basics. For the party which is a political guidance organ, organizational political work with people constitutes its intrinsic demand. Only when making work with people the basics of party work and going forward to aggressively launch organizational political work with people can the party satisfactorily perform its functions as a political leadership organ.

If the party, failing to place primary emphasis on work with people, turned party work into a mere technical job performance or clung to administrative economic work, then the party would be unable to properly perform its leadership functions as general staff of the revolution nor would it be able to enhance its combat strength as a vanguard organization of the working class.

If the party is to admirably perform its functions and role as a political leadership organ, as general staff of the revolution, the party must achieve the unity of ideological will of the revolutionary ranks and firmly insure their unity of action.

In order to insure the unity of ideological will and unity of action of the revolutionary ranks, it is imperative to thoroughly arm all party members and the broad masses with the revolutionary thought of the leader, unite them into one organized force, and make them move in unison under the leadership of the party and the leader.

The task to indoctrinate and unite party members and working people, organize and mobilize them in the attainment of one goal is realized through party work, organizational political work with people.

Therefore, the party of the working class, only by beginning party work thoroughly with work with people and making it run through party work and party activity, can correctly realize its intrinsic demand as a political leadership organ.

Next, the reason the basics of party work are organizational political work with people lies in that they constitute an indispensable requirement flowing from the mission of the revolutionary party of the working class.

The mission of the party of the working class is building the communist society where the independent stand and attitude of the masses of working people

will have been completely realized with the whole society dyed one color with the revolutionary thought of the leader.

Only by the voluntary, creative labor of millions of working people can Socialism, Communism be built successfully.

People, the masses of working people, are the masters of revolution and construction who take direct charge of them. In order to successfully carry out revolution and construction, it is imperative to move people, their masters, to begin with, and correctly organize and mobilize them. Apart from people, no task can be conducted, and unless people's thought is set in motion, no success can be expected. Only when people are moved and their thought is set in motion, is it possible to go forward to successfully solve all questions arising in revolution and construction. Consequently, the success or failure of socialist, communist construction depends on how work with people aimed at indoctrinating, organizing, and mobilizing them is conducted.

Only if the party of the working class, commendably conducting work with people, awakens the masses in terms of class and correctly organizes and mobilizes their revolutionary fervor and creative positiveness, can it lead the revolutionary struggle and construction task to victory and successfully build the communist society. This being so, if the party is to successfully accomplish its historic mission, it must not turn party work into an administrative job or into a technical job performance but must thoroughly turn it into organizational political work with people.

This bespeaks that organizational political work with people constitutes the basics of party work and an indispensable requirement of the party in satisfactorily carrying out its mission.

The realities wherein revolution and construction are deepening and developing onto a new higher stage call for more energetically launching work with people with a tight grip on it as the basics of party work.

It is a demand of our revolution that all branches, all units, loyally upholding the slogan of the party "Let us create 'the speed of the '80s' with the spirit of the chollima upswing period!" should ceaselessly work new miracles and feats. In order to once again bring about one great revolutionary upswing in socialist economic construction, successfully carrying out the enormous revolutionary task laid down before us by the party, it is important that all functionaries should strengthen organizational political work with people more than at any time. The basics of the revolutionary struggle and construction task are the thought of people, and the thought resolves everything.

Inspiring the revolutionary fervor and creative positiveness of the broad masses and setting their thought in motion by strengthening party work, organizational political work with people is where the key to victory in the revolutionary struggle and construction task lies, where the guarantee for success is.

That the basics of party work are organizational political work with people is a unique party construction theory evolved based on the philosophical principle of the chuche ideology that man is the master of everything and resolves everything.

If party work is to become organizational political work with people which, remolding the thought of people and setting it motion, organizes and mobilizes them in revolution and construction, it must hold the philosophical principle of the chuche ideology as its ideotheoretical and methodological basis.

As the great leader Comrade Kim Il-song taught, it is the philosophical principle on which the chuche ideologystands that man is the master of everything and resolves everything.

Man is the most developed and energetic being going forward to remake the world through goal-conscious and active activity to suit his will and demand. It is people, the masses of people who transform nature and develop society, and so are the masses of people who create material wealth and develop culture. There could be no society apart from the masses of people, and there could be no advance of history, no social progress without the role of the masses of people. Most important in the development of society is bringing up people as more energetic beings, and most important in the successful prosecution of revolution and construction is going forward with a tight grip on work with people as the basics of the task to move people and set their thought in motion.

To say that work with people is the basics of party work means that it has embodied precisely such principle of the chuche ideology in the area of party work.

Embodying the philosophical principle of the chuche ideology that man is the master of everything and resolves everything is where the greatness and scientific nature of our party work method holding work with people as the basics lie, where its invincible vitality is.

The unique theory enunciated by the great leader Comrade Kim Il-song that the basics of party work are organizational political work with people is a revolutionary party construction theory that has clearly illuminated the road which makes it possible for the party of the working class to organize and carry out party work to suit its intrinsic nature and mission.

Through the process of carrying through the guidelines for conducting party work with primary emphasis on organizatiional political work with people a great turnaround has occurred in our party work. With the great-leader-style work method, the anti-Japanese guerrilla work method comprehensively embodied partywide, a work system with primary emphasis on work with people has been established in an orderly manner within the party, and party work has come to be firmly turned around as organizational political work with people.

With party work firmly turned around as organizational political work with people, party work is being conducted vibrantly with a touch of freshness and the combat strength of party organizations has been reinforced extraordinarily. The trust of the masses in the party has become deeper, and the politicoideological unity and solidarity of the entire party and the whole society has reached a new higher level.

The new turnaround that has occurred in our party work--this is a priceless fruit brought by the guidelines of our party for turning around party work as work with people and improving the party work system and work method to suit the historic task for converting the whole society to the chuche ideology.

That a basic turnaround has been brought about in party work, work with people, and that our revolutionary ranks have been thoroughly consolidated into invincible ranks constitutes a great service rendered by our party to the struggle for the attainment of the chuche cause.

Today our revolution is deepening and developing onto a new higher stage. The three revolutions--ideological, technological, and cultural--are being energetically pushed forward, and the struggle to convert the whole society to the chuche ideology is being conducted successfully.

The realities call upon all party organizations and functionaries to further strengthen party work, organizational political work with people.

Continuing to energetically launch work with cadres and party members and the masses in accordance with the demands of the work system established by the party for work with people, we must thoroughly unite them around the party and positively organize and mobilize them in carrying through the teachings of the great leader Comrade Kim Il-song and the guidelines of the party.

To indoctrinate cadres and party members and working people to make them infinitely faithful to the party and the leader is a basic principle which must be firmly adhered to in party work.

The revolutionary cause of the working class is charted and led along a road of victory by the leader, and will be attained under the leadership of the leader.

The leadership of the leader for the overall revolutionary struggle and construction task is realized through the party. In order that the party may successfully realize the thought and leadership of the leader and victoriously move revolution and construction forward, the party must necessarily subordinate party work, work with people, thoroughly to making people faithful to the cause of the leader, loyally upholding the thought and leadership of the leader.

For our party, party work, work with people, must become precisely a task to realize the thought and leadership of the great leader Comrade Kim Il-song, a task to resolve the plan and intent of our respected and beloved leader.

This bespeaks that indoctrinating all party members and working people to make them infinitely faithful to the party and the leader and thoroughly uniting them around the party is precisely the object of our party work and an intrinsic demand of work with people.

Most important in turning party work into organizational political work with people is for party functionaries to thoroughly arm party members and working people with the teachings of the great leader Comrade Kim Il-song and the guidelines of the party.

Thoroughly arming party members and working people with the teachings of the great leader Comrade Kim Il-song and the guidelines of the party is the priority process in work with people. Only if this task is commendably conducted, is it possible to make party members and working people think and act always in accordance with the thought and will of our party and go forward to successfully step up the

revolutionary struggle and construction task, bringing them up as genuine church-oriented communist revolutionaries infinitely faithful to the party and the leader.

Also important in turning party work into organizational political work with people is for party functionaries to correctly hold the viewpoint toward people.

The great leader Comrade Kim Il-song taught as follows:

"... we must make all cadres and party members properly establish a revolutionary mass viewpoint, commendably conduct work with the masses, and thoroughly unite all of them around our party." ("A Collection of Writings of Kim Il-song," Vol 10, p 411)

It is an important demand for commendably conducting work with people to properly establish among the functionaries the viewpoint and attitude toward people.

A revolutionary stand and viewpoint toward people is the stand and viewpoint to regard people as the most precious and energetic beings in the world. Such church-oriented viewpoint and stand toward people make the functionaries think out all tasks with people at the center and go forward to resolve everything, setting people's self-awakened enthusiasm and creative positiveness in motion. If the functionaries hold an erroneous viewpoint and attitude toward people, they will fail to hold people dear and will be unable to see the strength and wisdom of the masses of people, and will be conducting work with the bureaucratic, subjective method of dictating and commanding them.

The functionaries, only if they hold a proper viewpoint and attitude toward people, can go forward to successfully solve all questions at hand, trusting the strength and wisdom of the masses and relying on the masses of people.

All party organizations and functionaries, holding the firm stand and viewpoint that setting the thought of people in motion and correctly organizing and mobilizing their revolutionary fervor is where the source of invincible strength guaranteeing victory in the revolutionary struggle and construction task is, must go forward to positively launch organizational political work with people.

For the functionaries to go into the realities where the masses work and live is one of the important questions arising in successfully insuring work with people.

It is the revolutionary duty of party functionaries to go in among the masses, indoctrinate and unite them, and organize and mobilize them in the revolutionary struggle and construction task. People who are the work targets of party functionaries are at the production sites where the revolutionary struggle and construction task are vigorously under way. The functionaries must go down to the base level to meet people. Going down to the base level is the beginning of work with people. Without going down to the base level it is impossible to meet people, and without meeting them it is impossible to commendably conduct work with them.

Only if the functionaries penetrate the realities where the policy of the party is actually executed and go in among the masses struggling to carry through the policy of the party, can they deeply learn how is people's politicoideological preparedness level, what is their character and what are their likings, what are their work

abilities and organizational skills, and properly seek out the questions that must be solved in work with people. Again, only if the functionaries come in contact with the masses and attend party conferences as well, can they hear the true voice of the masses and concretely learn the specific conditions, and seek out a correct method too.

Therefore, our party calls upon the functionaries to always go deep into the realities where the masses of people live and work and meet people routinely, and substantially conduct work with them.

Experience shows that they cannot correctly conduct work with people if they are buried in papers playing at red tape, merely issuing orders and directives deskbound without going in among the masses. Only when going in deep among the masses and substantially launching work with people living together with the masses under the same roof, can they score success.

All functionaries, casting off the old way of doing things deskbound in the office and thoroughly systematizing and habituating it to go down to the base level, going in among the producer masses and sharing with them joys and sorrows alike, must go forward to energetically launch organizational political work with people. Our functionaries, when going down to the base level, must go in directly among the producer masses without going through an intermediary, and not as junketeers but strapping on knapsacks as did commanding officers of the Anti-Japanese Guerrillas and penetrating the realities where party members and working people are working and living, explain and drive home the line and policy of our party, and organize and mobilize them for the realization.

It is an important guarantee for successfully insuring party work, work with people, to set the masses in motion by the method of one moving ten who in turn move a hundred who in turn move a thousand.

The great leader Comrade Kim Il-song taught as follows:

"... it is imperative to unite the masses around the party, indoctrinating and remolding them by the traditional work method of our party which is indoctrinating and moving 1 person who in turn does so 10 persons who in turn do so 100 persons who in turn do so 1,000 persons." ("Kim Il-song Selected Works," Vol 7, p 87)

The revolutionary struggle and construction task are a task for the sake of millions of working people and a task of the masses themselves. Revolution cannot be done by a few awakened people alone; it can win victory only if the broad masses numbering tens of millions participate in it.

But under conditions that people's class status, preparedness level, and consciousness level are different from one another, it is not possible for all people to launch into the revolutionary struggle, all of them awakened at a stroke. It is not that all people, realizing the truth of revolution all together, set out on the road of struggle from the outset in any revolutionary movement.

The revolutionary movement of the working class, through the process that pioneers who espouse the thought of the leader and are prepared to struggle giving their all

for the realization, turn the broad masses action-conscious, get them organized, unite them into a powerful political force, and expand the revolutionary ranks, comes to develop into a mass struggle and win.

Party work, work with people to organize and mobilize the broad masses of people in the revolutionary struggle is an enormous task, a difficult and complex task whose targets are all the cadres and party members, and the masses of all strata. Consequently, work with people cannot be successfully carried out by a few specific people alone.

Therefore, work with people to organize and mobilize the broad masses in the revolutionary struggle and construction task must necessarily be conducted by the method of 1 person indoctrinating and moving 10 persons who in turn indoctrinate and move 100 persons, and 100 persons indoctrinating and moving 1,000 persons.

What is important here is firmly turning around work with people as a task of the masses themselves by first making higher-level cadres indoctrinate and move lower-level cadres and core elements and making them in turn indoctrinate party members and by enhancing the vanguard of party members and making them indoctrinate the broad masses.

Thoroughly embodying the traditional work method of our party to move 1 who in turn moves 10 who in turn move 100 who in turn move 1,000 who in turn move 10,000, we must make organizational political work with people launched briskly on a partywide basis.

In order to successfully insure party work, work with people, it is also important to conduct work with people creatively.

Party work is a creative task with people. People who are the targets of party work have different preparedness levels and diverse psychologies, and their assigned revolutionary duties also are not identical. Again, people's character and likings vary, and their life feelings and work conditions also are not identical.

Under such circumstances it is not possible to conduct work with people with one prescription nor is it possible to conduct it uniformly under one framework. Inasmuch as organizational political work with people is a task with living people who have different standards and various characteristics, it must necessarily be conducted creatively.

Only when conducting work with people creatively to suit the ideological consciousness level and character, and preparedness level of each person, is it possible to move their hearts and set their thought in motion, and score success in the task.

All party organizations and functionaries, by launching organizational political work with people creatively, must even better organize and mobilize party members and working people in the revolutionary struggle and construction task.

It is an important requirement in ably launching organizational political work with people to improve the politico-administrative standard of functionaries.

In what depth work with people is conducted depends altogether on the preparedness level of functionaries who are in charge of it.

None but the functionaries possessing high politico-administrative qualifications and abilities can actively conduct work as commanding personnel of the revolution, and also satisfactorily perform their role as indoctrinators, organizers and mobilizers of the masses. Their standard low, they cannot commendably conduct work with people nor can they energetically organize and mobilize the masses in carrying through the policy of the party.

Only if their politico-administrative standard is high, can the functionaries prudently, ably deal with all questions arising in work with people to suit the policy-oriented demands of the party and go forward with a correct methodology to launch work with people with a touch of freshness.

Therefore, if the party functionaries are to acquit themselves fully of their duty as indoctrinators, organizers and mobilizers of the masses, they must become politicians, well-informed persons.

The functionaries, thoroughly arming themselves with the teachings of the great leader Comrade Kim Il-song and the guidelines of the party, must be well versed in the work of their respective branches, be familiar with the sociopolitical situation, and also have a good knowledge of economics and technology.

The party functionaries must also be rich in humanness and high in cultural attainment. The party functionaries must read a lot of revolutionary novels, know how to sing when the masses sing, and also know how to dance harmoniously when the masses dance.

Our functionaries, bearing in mind that their standard is lagging in keeping abreast of the developing realities, must positively struggle to improve their politico-administrative standard.

All functionaries, thoroughly arming themselves with the great-leader-style work method, the chuche party work method and positively learning from the revolutionary work method and people-minded work style which the respected and beloved leader Comrade Kim Il-song has created and set practical examples of them, must go forward to thoroughly embody them in their work.

By energetically launching party work, organizational political work with people to suit the demands of the developing realities, we shall organize our party and our revolutionary ranks more thoroughly in politicoideological terms and go forward to successfully carry out the historic task of converting the whole society to the chuche ideology.

12153

CSO: 4109/12

CHARACTERISTICS OF THE U.S. IMPERIALIST POLICY FOR COLONIAL ENSLAVEMENT OF SOUTH KOREA

Pyongyang KULLOJA in Korean No 8 Aug 82 pp 53-58

[Article by Ch'oe T'ae-chin]

[Text] Today the U.S. imperialists are intensifying more than at any time their venomous colonial military fascist rule in south Korea.

The U.S. imperialists and their lackeys are prettying up the colonial rule which they have been enforcing in south Korea over 37 long years as if it were politics for "cooperation" and "protection," "sovereignty" and "independence." But the scoundrels can never cover up their ugly colors as aggressors, no matter what honeyed words, what twisted sophistries they may use.

Stark historical facts eloquently bespeak that the U.S. imperialists are our sworn enemies who have been forcing the fate of colonial slaves upon the Korean people from long ago and that they are the authors who have reduced south Korea to their complete colonial military base.

The U.S. imperialists are the virtual rulers who, militarily occupying south Korea, are enforcing a vicious colonial enslavement policy in south Korea.

The U.S. imperialists, who sneaked into south Korea wearing the mask of "liberator" after 15 August [1945], invoked their military power in laying the groundwork for their colonial rule, and based on the puppet regime they created, moved over to earnestly implementing their colonial enslavement policy in south Korea.

In the U.S. imperialist colonial enslavement policy in south Korea one could see a series of characteristics relating to the workings of the subjective and objective conditions surrounding the policy.

The characteristics of the U.S. imperialist colonial enslavement policy in south Korea lie above all in that the policy is being enforced by a cunning neocolonialist method.

The mode of the cunning neocolonialist rule is one of the customary techniques which the imperialists have been using to suppress and plunder the peoples of colonial countries since the end of World War II.

The U.S. imperialists are sustaining their colonial rule in south Korea, covering up their aggressive identity by such a cunning technique.

The cunning nature of the U.S. imperialist colonial enslavement policy in south Korea is intensively manifested in that not by the method of direct rule but by the method of putting the puppet regime up front and manipulating it behind the scenes they are enforcing their colonial rule.

The great leader Comrade Kim Il-song taught as follows:

"The U.S. imperialist domination of south Korea has nothing essentially different from the rule of the Japanese imperialists in bygone days. The difference, if any, is simply that in bygone days the Japanese imperialists ruled Korea by governor-general but today the U.S. imperialists are ruling south Korea by a more cunning neocolonialist method utilizing a puppet regime as a lackey." ("A Collection of Writings of Kim Il-song," Vol 19, pp 509-510)

The colonial rule the U.S. imperialists are enforcing in south Korea, unlike the old colonialist rule by governor-general of the Japanese imperialists in bygone days, is a neocolonialist rule designed to sustain their rule putting their puppets up front.

Inasmuch as the imperialist colonial rule, regardless of the old colonialist direct rule or the neocolonialist indirect rule, holds it as its basics to enslave and plunder other countries and nations, there could be no essential difference between the two. The difference, if any, is simply in form, and as far as the content is concerned, it takes on an even more cunning character in comparison.

The colonial rule the U.S. imperialists are enforcing in south Korea bespeaks this well.

The U.S. imperialists, first of all creating a puppet regime and putting it up front, are raving as if south Korea were "an independent state." But by putting the puppet regime up front they cannot cover up the colonial character of south Korea.

The U.S. imperialists, through various contacts with the puppet regime, through so-called "treaties" and "agreements" concluded with the puppet regime, and through numerous ruling apparatuses deployed in the field throughout south Korea, are manipulating, supervising, and controlling the puppet regime to suit the demands of their colonial enslavement policy in south Korea.

And through "agreements" on a "bilateral" basis such as "intelligence exchange," "situation evaluation," and "consultation on governmental affairs," the U.S. imperialists are bringing pressure to bear on the puppet regime to implement its internal and external policies to suit the interests of their colonial enslavement policy, and under the pretext of "observing the efficient use of aid," are grasping and manipulating the finances and military affairs of the puppet regime. Such things as the "plan for introduction of foreign capital," "plan for modernization of the national armed forces," and "plan for economic development" which the south Korean puppet regime is pushing forward, were all put into operation after approval of the U.S. imperialists, and the process of the implementation is also being "examined" by the U.S. master from start to finish.

With a view to covering up their identity as the supervisor and controller of the puppet regime, the cunning U.S. imperialists are ramming the demands of their aggressive policy down the puppet gang's throat in the form of "academic debates" and "political critiques," sending into south Korea politicians disguised as "scholars" or "researchers," and dispatching those who had connections with south Korea in the past in the name of "sightseeing" and "inspection," are inspiring the puppet gang in the form of behind-the-scenes diplomacy.

All facts eloquently bespeak that the U.S. imperialists are enforcing their indirect colonial rule in south Korea by a very cunning method, that south Korea's virtual ruler is precisely the U.S. imperialists, that the puppet regime is playing no more than the role of a U.S. imperialist marionette. That is why even the U.S. press writes: "The Republic of Korea is organized and preserved by the strength of the United States, and is executing the U.S. policy in the field."

The cunning nature of the U.S. policy for colonial enslavement of south Korea is also being manifested in the maintenance of the puppet armed forces.

In the period of old colonialism the imperialists forcibly dissolved national armed forces in their colonies. The Japanese imperialists had done just that prior to occupation of Korea. But the U.S. imperialists, unlike the Japanese imperialists, went the route of not only maintaining "national armed forces" in south Korea but ever more building them up.

The U.S. imperialists, cunningly giving great prominence to the existence of the "national armed forces," are utilizing it as a shield to cover up their colonial rule in south Korea. This is nothing more than a cunning trick, an illusion designed to cover up what is illogical and contrary to fact.

Whether or not it has the prerogative of supreme command constitutes one of the important elements that determines the independence of a government. Armed forces constitute a central part of the power structure of an independent government, and the power base of an independent government. Therefore, a government with no prerogative of supreme command cannot become an independent government. The south Korean puppet regime does not even have field command, let alone the prerogative of supreme command over "the national armed forces" as a whole. "The national armed forces" are neither the nation's armed forces nor independent armed forces. They are puppet armed forces altogether at the pleasure, at the back and call of the U.S. imperialists holding a grip on them. The composition and maintenance of the puppet armed forces literally bespeak the cunning nature of the U.S. imperialist policy for colonial enslavement of south Korea.

The cunning nature of the U.S. imperialist policy for colonial enslavement of south Korea is also being manifested in that through the one means of "aid" they are pursuing various aggressive objectives.

The U.S. imperialists, as they rave as if they were extending "aid" to south Korea out of "friendliness" and "goodwill," are spreading the idea of "U.S. worship" in south Korea, creating an illusion about the United States among certain unwitting people.

But the realities show that the U.S. imperialist "aid" is a snare thoroughly enslaving the south Korean economy to them.

Monopoly capital generally attaches great significance to the export of capital which can exact a greater surplus value in invading colonial enslaved states. But unlike this, the U.S. imperialists are placing emphasis on expanding the market for their surplus commodities through "aid" in their economic invasion of south Korea rather than exporting capital.

The reason the U.S. imperialists have come to use such cunning stratagem in their economic invasion of south Korea has to do with the fact that their colonial rule in south Korea, encountering the anti-U.S. national salvation struggle of the people, is going through a serious political crisis. On account of such political instability, instead of exporting capital notwithstanding the fact that conditions exist for them to export capital extensively to south Korea, the U.S. imperialists are persistently clinging to their policy of "aid" aimed at expanding the market for their surplus commodities.

Such U.S. imperialist policy of "aid" is becoming the means to realize their neocolonialist domination of the south Korean economy and cover up their aggressive character.

The U.S. imperialist "aid" to south Korea assumes a strong military character even in their economic "aid," let alone their direct military "aid." The U.S. imperialists through their direct military "aid" are financing most of the purchases of U.S.-made weapons and military supplies for purposes of arming the south Korean puppet armed forces and "modernizing" their equipment, and through their economic "aid" are trying to turn the south Korean market into an outlet for U.S. surplus commodities and handily obtain funds for the maintenance of the puppet armed forces on the one hand and subordinate the south Korean military and economic potentialities to their aggressive objectives.

Thus the U.S. imperialists, spreading U.S. worship flunkeyism in south Korea and expanding their outlet for surplus commodities through "aid," are plotting to enslave the south Korean economy and turn the whole of south Korea into their military base, their military adjuncts. This bespeaks well that the U.S. imperialist "aid" is being utilized as a cunning means of aggression to further intensify their colonial rule in south Korea.

Next, a characteristic of the U.S. imperialist policy for colonial enslavement of south Korea lies in that it is assuming unprecedented ruthlessness.

The ruthlessness of the U.S. imperialist policy for colonial enslavement is above all manifested intensively in that putting up front the most ruthless and evil of elements among their lackeys, they are enforcing the most vicious military fascist dictatorship.

Essentially, the fascist ruling system is a venomous ruling form which the imperialists, frightened by a growing and strengthening revolutionary force, come up with in order to suppress the masses of people and sustain their ruling system.

The U.S. imperialists, every time their colonial ruling system in south Korea faced a serious crisis, drove even more ruthless and evil elements into wielding the fascist stick of harsh oppression.

The U.S. imperialists have maintained by such mode their colonial rule in south Korea for 37 years.

As in south Korea after the armistice a revolutionary force rapidly grew and the democratic movement and the ground swell of fatherland reunification rose, the U.S. imperialists positively incited the Syngman Rhee gang into intensifying fascist suppression against the south Korean people, and after the fall of the Syngman Rhee puppet gang, putting the Pak Chong-hui puppet gang up front, made them enforce an even more tyrannical military fascist dictatorship. That traitor Chon Tu-hwan, who has seized power at the point of the bayonet, taking the place of the Pak Chong-hui puppet gang, is even more viciously enforcing a venomous fascist rule which pales preceding rulers is also precisely at the positive incitement of the U.S. imperialists.

The military fascist dictatorship enforced in south Korea is essentially different from the fascist rule in an imperialist suzerain state. The south Korean military fascist dictatorship is an enslaved one serving the U.S. imperialist colonial enslavement policy and war policy from start to finish under the behind-the-scenes manipulation of the U.S. imperialists, and an ignorant and uncouth one of violence-is-everything with no self-contained political philosophy or idea.

The military fascist dictatorship enforced in south Korea by the U.S. imperialists surpasses by far the fascist dictatorship system that ruled Germany or Japan in the past period, in terms of tyrannical nature and barbaric character, and is becoming a pattern of vicious military fascist rule in the colony.

The reason the U.S. imperialists are clining to the death in south Korea to the most vicious mode of military fascist rule without parallel in history lies in that they want to continue to maintain their colonial rule in south Korea, obliterating the growing and advancing revolutionary force in south Korea.

Therefore, the U.S. imperialists and their lackeys are subordinating all the resources of men and materiel in south Korea to strengthening their military fascist dictatorship system; and writing various kinds of fascist evil laws, extensively expanding their apparatuses of harsh oppression, and covering the whole of south Korea with military, police, intelligence, and special service networks, they are harshly suppressing and obliterating by the most barbaric, vicious method the slightest progressive element, let alone the revolutionary force. Thus south Korea has been transformed literally into a zone of political darkness where not even a trace of the elementary democratic right and freedom exists, into a zone of teeth-clattering terror where every progressive element is suppressed and obliterated thoroughly.

That the U.S. imperialists are enforcing the most ruthless and evil colonial enslavement policy in south Korea is also manifested in that they are ever more intensifying their policy of aggression and war in south Korea.

The great leader Comrade Kim Il-song taught as follows:

"What constitutes the basics of the U.S. imperialist policy for colonial enslavement of south Korea is turning south Korea into a U.S. military base for aggression, into U.S. military adjuncts." ("A Collection of Writings of Kim Il-song," Vol 20, p 449)

In their policy for colonial enslavement of south Korea the U.S. imperialists are putting primary emphasis on turning south Korea into a military base for aggression, into military adjuncts, and are subordinating everything else to it. This means that the U.S. imperialists, attaching the greatest significance to utilizing south Korea as a military base for aggression, as an area for direct military action, are aiming the brunt of their policy at it. At the same time, this bespeaks that what constitutes the basics of the U.S. imperialist colonial ruling system in south Korea is none other than an aggressive war system, and all the colonial enslavement policies enforced in south Korea are being utilized to backstop it.

The U.S. imperialists are attaching great significance to south Korea in carrying out their policy of aggression.

It is no accident that the U.S. imperialists are raving: "South Korea is the first-class strategic area" and "The most forward front for U.S. strategy in the Far East."

That south Korea has become the first and foremost "forward area" for "U.S. strategy in the Far East" is literally manifested in their deployment of military personnel. In south Korea, in addition to the 40,000 U.S. imperialist aggressive troops, there are 700,000 puppet troops armed with U.S. weapons, "Local Reserve Militia" 3.7 million strong, "Civil Defense Force" 4.4 million strong, and "Student National Defense Teams" 1.82 million strong. Without counting the 72,000-strong police, there is a grand total of 10.66 million-strong "combat personnel" standing ready "on a wartime footing" throughout south Korea. This means that in south Korea there are indeed 106 "combatants" per square kilometer or 1 of every 3 out of the populace is a military member. Thus south Korea has been thoroughly transformed into an aggressive military base of the U.S. imperialists which holds by far the lead in the world in terms of deployment of military personnel per unit area, per capita.

This enormous military force has nothing to do with national defense. This is altogether a military force serving the U.S. imperialist policy of aggression and war, and is becoming a major means of violence for the U.S. imperialists to maintain and sustain their colonial ruling system in south Korea.

The U.S. imperialists, in their policy to turn south Korea into their military base, are plotting for "perpetual occupation" of south Korea by U.S. armed forces. The scoundrels, railing "The U.S. troops in the Republic of Korea absolutely cannot be withdrawn" and "The permanent stationing of U.S. troops is U.S. strategy," are continuing to station their aggressive troops in south Korea.

The U.S. imperialists, "in case of emergency on the Korean Peninsula," have enormous armed forces including the 7th Fleet deployed on a permanent basis in many areas such as Hawaii, Guam, and Okinawa, and have a "mobile strike force" consisting of 100,000 troops standing ready round the clock to "move out" to south Korea. This is a link in the chain of their machinations to backstop the south Korean puppet ruling system and rapidly throw in U.S. armed forces in the event they provoke a war of aggression.

That the U.S. imperialists are holding it as an important part of their policy for colonial enslavement of south Korea to turn south Korea into their military base

for aggression, into their military adjuncts can also be seen clearly in that they are militarizing the south Korean economy.

The U.S. imperialists are militarizing the south Korean economy for the heinous objective to establish an enslaved munitions industry in order to locally produce, locally procure part of the enormous quantity of military supplies such as weapons needed in waging a war of aggression.

Militarization of the south Korean economy by the U.S. imperialists is premised on compulsory mobilization and requisition of enormous resources of men and materiel. Such being the case, militarization of the south Korean economy by the U.S. imperialists cannot but entail concomitant harsh political oppression and vicious exploitation and plunder. This bespeaks that the U.S. imperialist maneuvering for militarization of the south Korean economy takes on the most ruthless and evil, the most reactionary character.

On the other hand, in a move to enable south Korea to amply play the role as a forward base, as an area for direct military action, as a base for military supplies, the U.S. imperialists are pushing the local production of military supplies such as weapons, and are stepping up their machinations to strengthen military mobility and logistics such as the networks of railways and express highways, harbors, and communications. This, along with the maintenance of the puppet armed forces on an enormous scale, is causing the ratio of military expenditure in the puppet government budget to be the highest even on a worldwide basis. Consequentially speaking, this is bringing a chronic economic chaos and catastrophe because it causes enormous funds and labor force to be invested and squandered in a nonproductive area which has nothing to do with societywide expanded reproduction.

The U.S. imperialist policy for colonial enslavement of south Korea is also typified by the most shameless character it takes on.

Shameless character is one of the important attributes of the imperialists. Just as there are no imperialists who do not have the brigandish nature such as aggression and plunder, oppression and exploitation, there can be no imperialists who are not shameless.

The shameless character of the U.S. imperialist policy for colonial enslavement of south Korea is manifested intensively in that the scoundrels are resorting to all kinds of foolish machinations to disclaim altogether and pretty up the colonial rule itself which they are enforcing, and the grave aftereffects it brings forth.

Today south Korea is a complete U.S. imperialist colony, and its virtual rulers are none other than the U.S. imperialist aggressors. This is a stark fact acknowledged by history and the people of the world.

Nevertheless, the U.S. imperialists are shameless enough to disclaim this stark fact openly without any hesitation. The soundrels, in order to cover up their policy for colonial enslavement of south Korea, are raving as if the south Korean puppet regime were an "independent government."

Speaking about the south Korean puppet regime, it is a field agency of neocolonialist rule created by the U.S. imperialists and supported by the U.S. imperialists, and

all powers in south Korea are still held in the hands of the U.S. imperialist aggressors. That the U.S. imperialists refer to the south Korean puppet regime as "a companion" or "an independent government" is all a stratagem for deception to cover up the realities of south Korea which has been turned into a zone of political darkness where no elementary democratic right and freedom, no law and order exist under the colonial military fascist rule of the U.S. imperialists, into a murderers zone where terrorism and massacre are perpetrated openly. This is indeed the most shameless, ugly act of a barefaced robber which only the U.S. imperialist aggressors, skilled as they are in reversing black and white, could perpetrate. With this one fact alone one could see well the extent the U.S. imperialist shamelessness has reached.

All facts thoroughly expose that the U.S. imperialists are indeed the authors who have reduced south Korea to a colony and that the history of the colonial rule enforced by the U.S. imperialists in south Korea is a bloody history of aggression in which they have inflicted unbearable misfortunes upon our people, trampling the interests and aspirations of our nation, a cursed history in which the ugly face of cunning, vicious imperialism has been bared before the eyes of the world.

The U.S. imperialist aggressors, the authors who strangle democracy and inspire Fascism in south Korea and stand in the way of reunification, and their lackeys, the Chon Tu-hwan puppet gang, must bear responsibility for all of this criminal act, and necessarily face the stern judgment of history and the nation.

The colonial military fascist rule the U.S. imperialists are enforcing in south Korea reveals that the position of the scoundrels in this region is not being strengthened by any means but on the contrary, is being weakened.

Colonial fascist rule is the last means of rule to which the imperialists resort when their fate is on the brink of fall. Therefore, intensifying colonial fascist rule in itself is precisely no different than foretelling the ultimate collapse of the imperialist colonial rule.

The U.S. imperialist colonial enslavement policy enforced in south Korea, too, shall inevitably go bankrupt because of its inherent weaknesses and by the struggle of the people.

The south Korean people who have been subjected to all kinds of mistreatment and humiliation, misfortune and suffering under the barbaric colonial military fascist rule of the U.S. imperialists, do not want to live under the harsh oppression of the scoundrels any longer. It is the law of nature that where exploitation and oppression exist, the revolutionary struggle of the people inevitably occurs and that the more harsh oppression by the oppressors intensifies, the more resolute the struggle of the people defying it becomes. Therefore, today the south Korean people, clearly realizing that the ringleader of exploitation and oppression, the author of all the misfortunes and sufferings, is none other than the U.S. imperialist aggressors, are courageously launching into the struggle against the scoundrels.

In Pusan and Kwangju, in Seoul and Ch'unch'on, everywhere in south Korea is breaking out the angry shout of the people "Yankee Go Home!" and the anti-U.S. fire is blazing, which burned down a "U.S. Cultural Center" and a Star-Spangled Banner. The will of the south Korean people to put an end to the U.S. imperialist colonial

rule and live independently is firm and their struggle shall inevitably triumph.

The U.S. imperialists, looking today's realities of south Korea squarely in the eye, must withdraw all of their aggressive armed forces from south Korea and give up their interference in the internal affairs of our country.

The Korean people can no longer allow the U.S. imperialist aggressors to remain on this sacred land of our fatherland. The just struggle of the Korean people to put an end to the vicious colonial rule of the U.S. imperialists and attain the historic cause of fatherland reunification shall inevitably triumph.

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CSO: 4109/12

INDEPENDENT-IZATION OF THE WHOLE WORLD AND THE NONALIGNED MOVEMENT

Pyongyang KULLOJA in Korean No 8 Aug 82 pp 59-64

[Article by Son Chin-p'al]

[Text] The great leader Comrade Kim Il-song set forth revolutionary guidelines for independent-ization of the whole world in his historic administrative policy speech "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology" at a joint conference of the Central Committee of the Korean Workers Party and the Supreme People's Assembly of the Democratic People's Republic of Korea and enunciated it as one of the important methods for the realization to further expand and develop the nonaligned movement.

The guidelines enunciated by the great leader Comrade Kim Il-song are the most correct guidelines clearly set forth based on a scientific analysis of the trend of the developing revolutionary movement of our era and the change that has taken place in the balance of forces in the international arena.

With the guidelines set forth for further expanding and developing the nonaligned movement with a view to realizing independent-ization of the whole world has come to be illuminated a bright road which will make it possible to realize the completely independent stand and attitude of the country and the nation and energetically hasten the attainment of the sovereignty cause on a worldwide basis.

Independent-ization of the whole world is the unanimous aim of the progressive peoples of the world and a sacred common cause of mankind.

The great leader Comrade Kim Il-song taught as follows:

"An independent-ized world is a world where all manner of dominationism and colonialism has been completely liquidated, a world where the sovereign rights of all countries, all nations, have been completely realized. When all countries, all nations of the world, freed from all manner of domination and enslavement by outside forces, achieve national independence and go forward to firmly maintain independent stand and attitude, the independent-ization of the whole world will be realized." (Book "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology," p 34)

An independent-ized world is a new world where there will no longer be the domination and enslavement of the country and the nation in any form and the sovereign rights of all countries, all nations will have been completely realized.

The world of yesteryear had long been under the domination and control of the imperialist powers. At one time the imperialists, colonialists, behaving as masters of the world, had flagrantly violated the sovereign rights of other countries and nations, and dominated and controlled as they pleased the destinies of many peoples. Thus many countries and peoples of the world, robbed of their sovereign rights, were subjected to the fate of an imperialist slave. Even today the world is not yet completely rid of the old relics of the past period when imperialism used to run rampant, and they are becoming the major obstacle to the advance of the history of mankind.

Independent-ization of the whole world realized, all kinds of master and servant relationship between countries, between nations, long existing in the political arena will have been liquidated once and for all and therefore, dominating countries and servilely following countries, dominating nations and dominated nations will have disappeared. When independent-ization of the whole world is realized, democratic relationship between countries will have been established based on complete equality and independent stand and attitude, and it will have become possible for all countries, all nations to become the masters of the world all together on an equal footing and go forward to deal with international questions to suit the aim and interest of the people.

Building such an independent-ized world is the demand of the law of the developing revolutionary movement of our era and the unanimous aim of the progressive peoples of the world.

Today our era is a new era basically distinct from all preceding historical eras, an era of independent stand and attitude. Peoples who in bygone days used to have their national sovereign rights violated and regard it as "karma," are today struggling opposing all manner of domination and enslavement and demanding independent stand and attitude, and an ever increasing number of countries are taking to the road of sovereignty. Not only the countries which, achieving national independence, have embarked on building a new society but also certain capitalist countries are aiming for independent stand and attitude. Many countries and peoples are paying keen attention to the common struggle to oppose domination and enslavement and protect the independent stand and attitude of the country and the nation, and are keeping step with it. That the peoples of the world unanimously demand independent stand and attitude and many countries are moving forward along the road of sovereignty is becoming the basic stream of our era that no force can hold in check. Such trend of the developing times puts it on the agenda to completely realize the independent stand and attitude of the country and the nation by more energetically stepping up the struggle for independent stand and attitude on a worldwide basis.

The thought for independent-izing the whole world is a unique revolutionary thought born comprehensively reflecting this demand of our developing era.

With the thought set forth for independent-izing the whole world the basic direction of the developing world revolution has been enunciated for the first time, and the

struggle strategy for stepping up the overall world revolution to suit the aim and demand of the people has come to be provided for the first time.

Realizing an independent-ized world will become a great historic event in the sacred struggle of the people for independent stand and attitude. An independent-ized world built, it will become possible to prevent another world war and maintain a durable peace on the face of the globe, and all countries, all nations, building an independent and prosperous new society, will be opening up a wide road to completely realizing the independent stand and attitude of the masses of people.

The historic task to independent-ize the whole world can be successfully realized only by the common struggle of the progressive peoples of the world.

In building an independent-ized world which is a lofty common cause of mankind, the nonaligned movement occupies an important place.

The great leader Comrade Kim Il-song taught as follows:

"In order to realize the independent-ization of the whole world, we must further expand and develop the nonaligned movement." (Ibid., p 35)

The thought enunciated by the great leader Comrade Kim Il-song for expanding and developing the nonaligned movement is an unsurpassed thought set forth based on a scientific analysis of the law of the process of the struggle for building an independent-ized world and the role played by the nonaligned movement in the developing world revolutionary movement.

Expanding and developing the nonaligned movement constitutes an important guarantee for successfully realizing the great task of independent-izing the whole world.

Because the nonaligned movement is above a powerful revolutionary force struggling for the sovereign rights of the country and the nation against all manner of domination and enslavement, it constitutes an important guarantee for successfully realizing the independent-ization of the whole world to expand and develop the nonaligned movement.

The struggle for the independent stand and attitude of each country, each nation is an inevitable requirement in building an independent-ized world. Independent-ization of the whole world will come to be achieved through the process of expanding the ranks of the sovereign country, the sovereign nation on the basis of realizing the independent stand and attitude of each country, each nation.

The nonaligned movement is a progressive movement struggling for the independent stand and attitude, sovereign rights of the country and the nation against all manner of domination and enslavement. This movement, starting from its lofty idea and mission, holds it as an important principle of its activity to struggle to protect the sovereign rights, territorial integrity, equality, and free social development of each country, each nation, resolutely repudiating all attempts of the imperialists to divide the world into the blocs and spheres of influence of the great powers or dominate other countries.

This bespeaks that the nonaligned movement is becoming a powerful revolutionary movement energetically inspiring the struggle to independent-ize the whole world, realizing the complete sovereign rights of all countries, all nations.

All the policies being implemented by the nonaligned nations and the struggle being launched by the nonaligned movement are precisely a sacred struggle of the countries and nations to firmly maintain their independent stand and attitude, freeing themselves from all manner of domination and enslavement by foreign forces.

The nonaligned nations, firmly maintaining independent stand and attitude in their internal and external policies, are allowing no intervention machinations of the imperialists, colonialists. The nonaligned nations are also positively launching the struggle to thoroughly defend their national resources against imperialist exploitation and plunder and build a self-reliant national economy, effectively tapping and developing them. Thus they are energetically pushing the construction of a new society, eliminating the politicoeconomic base of domination and intervention by the imperialists and consolidating their national independence. At the same time, the nonaligned nations are energetically launching the common struggle to establish a new fair and just international economic order, smashing the old international economic order which the imperialists use in the international arena as a leverage for domination and plunder. This is positively contributing to the struggle of the people to not only reinforce the strength of each nonaligned nation and thoroughly consolidate the overall nonaligned strength but completely realize the sovereign rights of the country and the nation on a worldwide basis.

By the nonaligned movement the balance of forces in the international arena is changing ever more favorably to the side of revolution, the process of national independence and independent development is being energetically accelerated on a worldwide basis, and the imperialists, colonialists, losing their sphere of domination of bygone days, are being isolated and repudiated everywhere.

The history of the past 20 years since the beginning of the nonaligned movement eloquently shows that the nonaligned movement, dealing serious blows to the imperialists, colonialists, has been and still is performing a tremendous role in energetically stepping up the struggle of the people for the sovereign rights of the country and the nation.

All facts prove positively that the nonaligned movement is indeed a powerful political force of our era and that expanding and developing this movement is where a powerful guarantee for successfully realizing the independent-ization of the whole world is.

Because the nonaligned movement is also a powerful anti-imperialist revolutionary force struggling for a durable peace of the world against the imperialist policy of aggression and war, it constitutes an important guarantee for successfully attaining the cause of independent-ization of the whole world to expand and develop the nonaligned movement.

An independent-ized world is a world where a lasting peace of the world will be insured, free of the danger of another world war. Therefore, in order to build an independent-ized world, the struggle must necessarily be launched against imperialism, the perpetual root cause of world war.

Imperialist aggression and war--this is a vicious means to force enslavement upon other countries, other nations, and violate and sacrifice their national sovereign

rights and interests. Imperialism, since its birth into the world waging open, cruel war of aggression and mercilessly trampling the sovereign rights of weak or small nations, brought them within their sphere of harsh oppression and plunder of colonialism. It is precisely the imperialists who, twice unleashing world war, have destroyed every precious heritage achieved by mankind and inflicted great misfortunes on the people of the world.

Even today, as they go through a serious politicoeconomic crisis, the U.S. imperialists, ringleader of aggression and war, are desperately trying to the death to find their way out in provoking another world war. The U.S. imperialists, mad for an unprecedented military buildup, are persistently plotting to expand and strengthen their aggressive military blocs everywhere in the world and create new ones. The U.S. imperialists are also ceaselessly perpetrating military intervention and overthrow, and sabotage against the newly emerging nations and the peoples who have risen up in their just liberation struggle. Thus in many regions of the world national sovereign rights are being violated, peace and security are being destroyed, and the danger of another world war is growing.

Under such conditions, apart from the struggle to block and frustrate the imperialist policy of aggression and war, it is impossible to thoroughly defend the sovereign rights of the country and the nation nor is it possible to successfully build an independent new society, a new world.

The struggle to oppose imperialist aggression and war and maintain the peace of the world constitutes none other than a struggle to eliminate all manner of domination and enslavement on the face of the globe and firmly defend the independent stand and attitude of the country and the nation.

The nonaligned movement is a powerful anti-imperialist revolutionary force and as such, is playing a great role in blocking and frustrating the imperialist policy of aggression and war.

Essentially, the nonaligned movement is an anti-imperialist revolutionary force of our era which struggles, holding it as its lofty objectives to build a free and peaceful world free of the danger of another world war, holding the imperialist policy of aggression and war in check.

The nonaligned nations, enunciating at several summit conferences of the nonaligned states and at other international meetings that the root cause of spawning the danger of another world war in the present period precisely lies with the imperialists, have taken a series of positive measures to deal blows to the scoundrels, and have been energetically launching the struggle for the realization.

The nonaligned nations are struggling to oppose the military buildup by the imperialists, demand the dismantlement of aggressive military blocs, and make foreign military bases and foreign troops withdrawn from everywhere in the world. At the same time, they are energetically launching the common struggle to establish nuclear-free zones, peace zones in many regions of the world.

In particular, the nonaligned nations, launching a collective common struggle at international organizations such as the United Nations and various international meetings every time the imperialists perpetrated machinations of aggressive war

and intervention against the newly emerging nations and the struggle of the people for national liberation, have dealt serious blows to the imperialists and driven the scoundrels into predicament.

Such struggle of the nonaligned nations, further expanding and developing on a worldwide basis the struggle of the people for anti-imperialist sovereignty, has turned the balance of forces of the world more favorable to the side of revolution and provided more favorable conditions for the struggle of the country and the nation to defend independent stand and attitude.

When the common struggle of the nonaligned nations is strengthened further, all kinds of machinations of the imperialists such as the U.S. imperialists bent on dominating and enslaving small and backward countries by the method of aggression and war will be frustrated and the process of fall of the scoundrels will be hasten further.

All facts show that the nonaligned movement is a powerful anti-imperialist revolutionary force going forward to block the imperialist machinations of aggression and war on a worldwide basis, energetically accelerate the process of decline and fall of the scoundrels, and hasten the cause of independent-ization of the whole world.

When going forward to further expand and develop the nonaligned movement, the struggle of the people to eliminate the root cause of another world war will become strengthened further, and the cause of independent-ization of the whole world can be attained successfully.

What makes the expanding and developing of the nonaligned movement an important guarantee for successfully realizing the independent-ization of the whole world also lies in that this movement is the most powerful anti-imperialist sovereignty movement encompassing the whole world.

The cause of independent-ization of the whole world is a historic cause which can be successfully attained only if all countries, all nations protecting independent stand and attitude, jointly struggle, solidly united and closely cooperating with one another.

The nonaligned movement is a powerful movement most broadly embodying such objective demands for realizing the independent-ization of the whole world. The nonaligned movement, because it precisely reflects the common aspirations of the people demanding the independent stand and attitude of the country and the nation, is uniting a majority of the countries of the world in its ranks.

This movement is a large-scale movement embracing 97 countries on 5 continents of the world, and as such, is strengthening and developing into an organized political force with a publicly acknowledge principle of its activity.

The nonaligned movement has rules for regularly holding the summit conference and foreign ministers conference of the nonaligned nations, and with a number of apparatuses organized such as the coordinating committee consisting of 36 countries, is victoriously leading the movement's anti-imperialist sovereignty cause.

To the nonaligned movement belong a majority of the countries of the world, and a large part of the world population and territory. In them exist abundant material resources and areas of strategic importance. This bespeaks that the nonaligned movement has an enormous potential to display inexhaustible strength in the struggle to build a new society, a new world against all manner of domination and enslavement.

The nonaligned nations, because of their past status in common, because of their today's struggle objectives in common, have common interests at stake in firmly uniting themselves politically and closely cooperating economically. This constitutes an important factor which makes it possible to further strengthen and develop the anti-imperialist sovereignty force on a worldwide basis.

The nonaligned movement is a powerful political force and as such, is exercising great influence on the political question of the world. By the positive struggle of the nonaligned nations the old international order which has been the means of the imperialists for domination and enslavement is being replaced by a new international order, and the overall international situation is turning more favorable to the struggle of the people for independent stand and attitude.

The realities show that when going forward to expand and develop the nonaligned movement it will be possible to more energetically hasten the cause of independent-ization of the whole world.

Today the nonaligned movement is faced with the important task of further expanding and developing this movement to suit the demands of the cause of independent-ization of the whole world.

The great leader Comrade Kim Il-song taught as follows:

"An important question arising in expanding and developing the nonaligned movement is that of strengthening the unity and soliarity of this movement." (Ibid., p 36)

Strengthening unity and solidarity is the most important question facing the nonaligned movement in the present period.

Unity is the life of the nonaligned movement and a source of invincible strength. Apart from the strategy of unity, the expanding and developing of the nonaligned movement is unthinkable, and unless the strategy of unity is realized, it is impossible to strengthen this movement.

Unity of the nonaligned movement arises as an even more urgent question in light of the circumstances that the machinations of division and alienation by the imperialists against the member states of this movement are becoming blatant more than at any time.

Frightened by the daily upsurging revolutionary struggle of the people for anti-imperialist sovereignty, the imperialists are making the member nations of the nonaligned movement antagonistic and jealous against each other, driving wedges between them in an attempt to bring down the nonaligned movement from within by counterrevolutionary two-faced tactics and the strategy of destroying them one by one, and are cunningly maneuvering to fish in troubled waters. This is creating a grave obstacle to the unity and solidarity of the nonaligned movement.

The nonaligned nations, only by solidly uniting themselves and helping each other and supporting and encouraging each other, can consolidate their national independence, beating back the machinations of aggression and sabotage by the imperialists, and go forward to successfully solve the difficult and complex questions arising in the construction of a new society.

In order that the nonaligned nations may solidly unite themselves, each member nation of this movement must firmly maintain independent stand and attitude.

Independent stand and attitude is the ideological basis for uniting the nonaligned nations. Apart from independent stand and attitude the unity of the nonaligned movement is unthinkable, and unless based on independent stand and attitude, durable unity cannot be achieved.

Therefore, only by going forward to unite, cooperate, and strengthen solidarity based on independent stand and attitude is it possible to make the individual links in the nonaligned movement strong and further strengthen the overall might of this movement as well.

Also important in going forward to expand and develop the nonaligned movement is for all member nations of this movement to aim the brunt of the struggle at anti-imperialism on a principled stand toward imperialism.

Just as a wolf cannot change into a lamb, the aggressive, plundering nature of imperialism is absolutely unchangeable. As the revolutionary struggle of the progressive people for anti-imperialist sovereignty strengthens, the aggressive, plundering nature of imperialism is becoming more vicious, and its techniques of aggression too are being employed in ever more cunning form.

The nonaligned nations must have no illusions whatever of the imperialists, and must heighten their vigilance against the cunning aggression machinations of the imperialists.

The nonaligned nations, instead of becoming antagonistic and jealous against each other or fighting each other taken in by the cunning trickery of the imperialists, must firmly unite and aim the main blow at opposing the aggression and intervention of the imperialists.

All the nonaligned nations must expose and denounce the policy of the imperialists for aggression and war, on a resolute anti-imperialist stand; must positively support and encourage the people struggling for national independence and freedom; and must get into step with it.

When all the member nations of the nonaligned movement energetically launch the anti-imperialist struggle on a principled stand toward imperialism, they can go forward to further expand and develop this movement and successfully build an independent and prosperous new society, an independent-ized new world.

For the nonaligned nations to strengthen economic and technical cooperation is one of the important questions arising in expanding and developing the nonaligned movement.

The strengthening of economic and technical cooperation, by achieving the enriching, strengthening, and developing of the country and the prosperity of the nation and by consolidating political independence, works to strengthen each link in the nonaligned movement and has important significance in expanding and developing this movement as a whole.

If the nonaligned nations were to build a self-reliant national economy, further strengthening economic and technical cooperation, they could deal even bigger blows to the imperialists and go forward to energetically step up the struggle to bring down the old international economic order and build a fair and just, and equitable new international economic order.

Today, as the aim grows daily to build an independent, sovereign, prosperous new world, free of all manner of domination and enslavement, the expectations of the revolutionary people on the nonalignment movement are growing bigger.

Member nations of the nonaligned movement, by being faithful to the lofty idea and mission of this movement, must positively contribute to the anti-imperialist revolutionary struggle of the world people, and shall go forward to step up the historic task to realize the independent-ization of the whole world.

Our party and people, based on the basic principle and idea of the nonaligned movement, shall go forward to ceaselessly expand and develop this movement in the future the same as in the past, and more dynamically struggle to build an independent-ized new world at the earliest possible date, firmly united with the nonaligned nations.

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